v. IX

THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

SACRED MELODIES.—NO. XIII.

TE DEUM LAUDAMUS.

I.

Thee God we praise, acknowledging
Thou art the Lord, and thou our King,
To thee all earth doth lowly bow,
The Father everlasting thou!

To thee all angels loudly cry,
The heavens and all the powers on high,
While seraphs bright, and cherubim,
Upsend their sweet continual hymn.

In homes of light their song is poured,
Oh, holy, holy, holy Lord!
Earth and high heaven are full of thee,
Thy glory and thy majesty!

The glorious company above
Of the apostles hymn thy love,
And with the prophets goodly ring,
The martyrs' noble army sing.

And, oh! throughout this world so wide,
The holy Church, the spotless bride,
Father and Lord confesseth thee,
All infinite in majesty!

Also thy true and only Son,
The Church with thee adoreth one,
And one with thee, sent down to her,
O Holy Ghost, the Comforter!

II.

Thou art the King of glory bright,
O Christ! the Lord—the God of might;
Thou art the true, the Holy One,
The Father's Everlasting Son!

When on thyself, poor man to save,
Thou tookest shame, the cross, the grave;
Thou, sent to suffer in our room,
Didst not abhor the Virgin's womb.

When death's sharp bitterness was o'er,
And thou hadst spoiled the conqueror,
Thou to the faithful and forgiven
Didst open wide the gates of heaven.

Now in the Father's glory high,
Thou sittest clothed with majesty,
At the right hand of God enthroned,
Till foes thy footstool shall be owned.

III.

Hence we believe that thou shalt come,
To be our Judge, that day of doom;
Oh, therefore, help thy servants, Lord,
Bought with thy blood, thy due reward.

Make them with all thy saints to sit,
In glory everlasting writ;
Oh, save thy flock from Satan's rage!
Lord, bless thy chosen heritage!

O Lord, their King vouchsafe to be,
And daily lift them up to thee,
Whom, day by day, we magnify,
And worship till the world shall die!

Keep us this day from sin abhorr'd,
Have mercy on us—mercy, Lord!
And let thy mercy on us be,
As we have trusted, Lord, in thee!

O Lord, in thee—in thee alone
My hope from holy faith hath grown,
And since I've trusted in thy name,
Oh, let me never suffer shame!

From the British Magazine.

ON INTERCOURSE BETWEEN THE CHURCH OF ENGLAND AND THE CHURCHES IN THE EAST.

(Continued from page 51.)

And indeed the fact is, that they have inspired great interest in the religious and well-informed amongst us. In the time of Charles the First there was a friendly correspondence between Dr. Abbott, Archbishop of Canterbury, and Cyril Lucar, Patriarch of Constantinople. The patriarch was strongly disposed to reform his Church, and promoted the translation of the Scriptures. He lost his life through the opposition he made to the union of the Greek Church with Rome. The interest was revived in the reign of Charles II. by Sir Paul Ricaut, English consul at Smyrna, who published in 1679 an account of "The Present State of the Greek and Armenian Churches;" by Dr. Smith, then chaplain to the British embassy at Constantinople, who published in 1680, both in English and in Latin, an "Account of the State of the Greek Church." After the Revolution, a correspondence was opened between the nonjurors, calling themselves the catholics of England, and the bishops of the Greek Church, with a view to a union; and subsequently attention was kept up by Dr. Covel, in 1722, by his "Account with Reflections on their Doctrines and Discipline."

The subject appears to have slept till the present century, when the attention of the Church Missionary Society was drawn to the subject by the intercourse opened through the Bible Society, and in 1815 they appointed an English clergyman, Mr. Jowett, to reside at Malta, and to travel in the Mediterranean; and from that time to this they have been employed with much solicitude and perseverance, and with a certain measure of success, in endeavoring to revive religion amongst the Christians bordering on the Mediterranean. And no doubt one great circumstance which has given the Church Missionary and Bible Societies such a hold on the sympathies of a large body of Churchmen, even of those who have not felt at liberty to join them, is the interest inspired by the narratives of intercourse with Greek and Eastern Christians.

More recently, the Christian Knowledge Society has taken up the subject, and availed itself of the opportunity afforded by the late expedition to the Euphrates to obtain information as to the condition of the churches bordering on that great river, and to offer assistance. As the subject is yet, with regard to that society, in its infancy, it appears a proper period to consider more distinctly the principles upon which our intercourse with them should be carried on; and these we must establish with reference to two points—1st, the general one of endeavoring to re-establish intercommunion between ourselves and the Eastern Churches; and 2d, the particular one of endeavoring the reformation of any of them with which we may have any influence.

Now, in regard to both, it is obvious that our only hope of success rests upon our finding some ground which we can occupy in common, some principles upon which we all agree. It is true, and it is most happy, that we all agree in accounting the holy Scriptures the standard of doctrine; and that the whole of the eastern Christians approve the general reading of them in the vernacular languages. This has been most fully ascertained by the agents of the Bible Society, and by all other persons who have attempted to distribute it. But in deducing doctrine from Scripture, they have little idea of the modern resource of criticism; for learning, according to our notion of it, they have little. For doctrine, and for discipline, and worship, their *practical* resource is the tradition of the present Church. Still, in matters of practice they are open to conviction from Scripture as individuals, and they are not so bound to superstitious usages of their Church as that schism would necessarily follow from abandoning them. But if the tradition of the present Church is called in question the professed resort of the clergy is, equally with ourselves, to primitive tradition; and they reverence it so much that it appears almost, if not quite, to be put on an equal footing with the Scriptures. Now it so happens, that all their worst superstitions are condemned by antiquity; so that by means of an authority which is in their eyes sacred we have the means of overthrowing every thing really anti-scriptural in their present practice. Again, in all points of necessary doctrine they already agree with us, and a reference to antiquity presents the means of a perfect agreement. The tone of mind of their clergy is much debased, but primitive models may be found to which we may recall them. Lastly, a real following of primitive tradition will lead them to put it in its proper place, and make it ancillary to Scripture, not equal to it, or virtually superseding it.

But, in order to our being able to take them to that ground effectively, we must go to it ourselves, not merely for the sake of argument with them, as some say our reformers did towards the Romanists, but frankly and cordially, with a real deference to it, and a sincere adoption of its spirit. For we have to deal with compact, well-organized bodies of men; it is our wish to unite with them not ourselves merely but our successors; to influence them, not merely for a time, but permanently. We must therefore adopt principles, and proceed upon views and feelings which are likely to be permanent in both Churches, to recommend themselves to the highest authorities in the eastern, and to be such as both we can at all times appeal to and they are likely at all times to recognise, and to be able to press upon their subordinates every where to an indefinite period. And we must be sensible that, next to the Scriptures, and as explanatory of them, and following up their spirit, there is nothing we can mutually appeal to but the canons of the primitive Church, and the consent of early fathers. We must fall back, as our reformers did, upon ancient primitive principles; none other, common to us and them, are they likely to recognise, and none other must we attempt to act upon.

For if we do, although they may at first in their simplicity receive us on account of our mutual recognition of the supreme authority of holy Scripture, of our mutual possession of an apostolical church government and liturgies, and our mutual rejection of the authority of Rome, yet, when in course of time they discover that our private judgment, or the authority of our own Church, is our ultimate standard of interpretation and of discipline, they must necessarily become jealous of us, and alienated from us. And after such a spirit has once taken root amongst them, we shall be further from union with them than we are even now: for now we are simply not united in outward communion; then, we should be severed in heart and feeling. Again, if we should succeed in attaching only a portion of them to us, we may succeed in reviving interior religion for a time amongst that portion, but we shall inevitably make schisms amongst them. Our adherents will go to the length of our dissenting communities, and, as a matter partly of conscience and partly of feeling, will set up formally new communities holding principles hostile to our own. This will react upon the churches, will wed them more firmly to their errors, and alienate them permanently from us. Thus we shall have separated the whole of them from us. Or if, which is extremely improbable, we should succeed in inoculating the whole of those churches with our personal views,—as they will not be those upon which our Church was reformed, nor those permanently recognised by it, although we may for a time both reform and keep them in union with us,—we shall have established principles amongst them which shall either ultimately lead to schisms amongst themselves, or to the estrangement of the whole body of them from us.

These principles, then, will lead us in the first place to treat those churches not only as independent churches, but also, whatever their defects, as equal in rank and station to our own; and will consequently, as indeed good feeling and policy equally would, prevent us from addressing them in any thing like a tone of dictation. Indeed, considering that Jerusalem is the mother see of the Christian world, that Antioch and Alexandria were probably made settled churches by St. Peter or under his direction, that Constantinople was long the metropolis of the west, and that these four have been metropolitan sees for so many ages; considering likewise that almost all the churches of the East can *ascertain* an *early* apostolical foundation; it may be reasonably expected that a degree of deference should be rendered to them greater than our own churches can claim. This would be more especially the case when simple clergymen conduct the intercourse. Surely they ought to yield the same respect to eastern prelates, merely as prelates, which they render to their own. Influence, our political position, and still more our wealth, may give us, as they did to Rome in her primitive days; but superiority upon ancient principles we can have none, and we must avoid the appearance of claiming it. We must approach them as brethren, and frankly and cordially own them in some respects our superiors, for they inhabit the earliest seats of our common religion, and some of them were famous in the earth when our Church was scarcely heard of. Better knowledge we may have, in learning and Christian cultivation we may be superior, (although even there our superiority has been much overrated,) but if we have had greater advantages we must show the fruit of them by our meekness and charity. We must not send out missions of avowed instruction and advice, but of fraternity, and concord, and assistance. It may be that in many cases their ignorance and superstition are deep, but if so the greater will be their self-satisfaction and obstinacy; and we must be careful how, by showing our perception of these deficiencies too strongly at first, we awaken prejudice or excite hostility, which may throw back our reunion a hundred years.

For the same reason, it would appear undesirable so to present our liturgy to them as though we proposed it as a pattern for their imitation. It is true that theirs are disfigured with superstitions and overloaded with ceremonies from which ours is free. But, on the other hand, theirs are fixed in their reverence by the venerable names of St. Basil and St. Chrysostom, and even older and apostolical names; they contain much matter of the highest and purest devotion, and large portions of them are of unquestionable primitive antiquity. It is therefore not to be expected that they should discard forms so recommended to them for one which, as a whole, is of recent date, although many parts of it are of unknown antiquity. Neither in truth is it altogether desirable. The reformation of our own worship was not effected by the wholesale adoption of a foreign liturgy, but by the gradual amelioration of the domestic one. It appears, therefore, most prudent to leave them to adopt the same plan, that they should be first led to retrench whatever is decidedly unscriptural,* and, if other alterations should afterwards appear requisite, that they should be sought, if possible, in the language of their ancient writers, or constructed by their own bishops; for it should always be borne in mind, that in the primitive Church the bishops were the absolute arbiters of the public devotion of their dioceses. Translations of our Prayer-book may be and are useful, to show to them that we are catholic in spirit and usages, and to suggest what are the objectionable parts of their own; but ours is still, as a whole, the work of men. We must be sensible that its arrangements are not without inconvenience, and that in re-modelling it alterations were made beyond what our principles required; as, for instance, in the omission of the prayer of oblation. By following the plan suggested, they may perhaps avoid mistakes or defects into which we have fallen, and at all events they will by this means undoubtedly carry their people more completely with them.

Adherence to primitive principles will also prevent our attempting any thing which may disturb the existing relations of the various orders of the clergy of those churches to each other, or the dependence of the laity upon the clergy. We have a warning, both in Scotland and in the Protestant Churches on the continent of Europe, of the danger of making the inferior clergy the reformers of the superior, the laity the reformers of their teachers. By acting in this spirit, *they* adopted such measures as have prevented them from being complete Churches of Christ, or admitted to full communion by us, even to this day. And how lamentable would it be if we, who have been privileged with a reformation without any material departure from sound principles, should so act as to infuse a spirit of insubordination into any ancient church or lead any of its members to cast off their subjection to those whom, whatever their deficiencies, Christ's law has placed over them. Our wisdom, therefore, will be in all cases to respect existing authorities, not to attempt to gain influence over subordinates without the sanction of superiors, and most carefully to leave the laity to be enlightened by the increasing intelligence and piety of those to whose pastoral care, and not to ours, the providence of God has committed them. Even if we should encounter distrust, and opposition, and slander, this ought not to drive us into unchurchmenlike courses; but we should learn to wait upon him who ruleth over his universal Church, who wieldeth the hearts of all, and in whose hand are the issues of all things, until he shall open to us opportunities of renewing our efforts upon sound and secure principles.

Furthermore, as we would avoid any conduct which may lead Christians of those ancient churches into new schisms, so likewise ought those of us who go amongst them to avoid schismatical acts in our own persons. If we go as clergymen we ought surely to remember that we are ministers of the catholic Church. And then what is the primitive discipline, applicable to our case, still recognised amongst ourselves? Can one of us consistently with our own discipline enter the diocese of a bishop, in amity with our bishops, and act independently of him? Can we go and collect a congregation within his diocese, and set up a mode of worship to which his sanction has not been sought, and an altar rival to his altar? Surely, if a clergyman of the British Church enters a foreign Christian country whose Church is in friendship with ours, he should first, if possible, place himself in communion with its bishop, and do no act of a clergyman without his sanction and concurrence. And even if long-established usage may justify us in ministering to our fellow-countrymen there independently of him, surely no persuasion of the superiority of our spiritual condition can justify us in attempting to withdraw his flock from his communion for the purpose of attaching them to ours.

Again, we all know that the clergy of non-Episcopal Churches are not permitted to officiate conjointly with us, and the same discipline prevails all through the East. If, therefore, any missionaries of such communions should be found in those countries, prudence, to say the least, would require that we should abstain from recognising them as clergymen, by admitting them to share divine offices with us. For if we act otherwise, we contravene all primitive discipline as well as our own; we give to those persons, as far as lies in our power, influence which they will and must use to generate schisms; we prejudice the ancient Christians against us, and deprive ourselves, and it may be all other members of our Church, of the power of being permanently useful to them.

One point more I will bring forward. In the primitive Church, every clergyman was subject to his bishop until by his consent removed to another diocese; and the principle is, as every clergyman knows, daily acted upon in the internal administration of our own Church. If a clergyman has to remove to another diocese, his removal has to be sanctioned by his own bishop, from whom he carries letters testimonial to the bishop whose diocese he enters. Has not the omission of such a practice, primitive and catholic as it is, a tendency to discredit missions from this country? How can we justify ourselves if, as a private clergyman, or agents of a society, or by acting in conjunction with a society, we act abroad in disregard of primitive discipline daily recognised at home? At all events, why should we throw away, if it can be obtained, the advantage we should gain with the bishops of other Churches, if authorized by our own metropolitan and ordinary, and the benefit of Episcopal control over clergymen abroad as well as at home?

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* It is remarkable, that in the customary liturgies of the Greek Church the greater part of the superstitious matter occurs in those prayers which are appointed to be repeated by the deacon whilst the priest is occupied in the mystic service in the closed chancel. If, therefore, they could be persuaded to open the screens of their chancels, and to return to the primitive custom by which the priest prayed aloud, a considerable portion of what is objectionable would fall at once.

AGENCY OF THE JESUITS IN PROMOTING DIVISION AMONG PROTESTANTS.

Bishop Stillingfleet, in the preface of his Unreasonableness of Separation, p. 11, gives this account of the efforts of the Roman Catholic party to disunite the Church of England:—"But if we trace the footsteps of this separation as far as we can, we may find strong probabilities that the Jesuitical party had a great influence on the very first beginnings of it. For which, we must consider, that when the Church of England was restored in Queen Elizabeth's reign, there was no open separation from the communion of it, for several years, neither by Papists nor Nonconformists. At last, the more zealous party of the foreign priests and Jesuits, finding this compliance would in the end utterly destroy the Popish interest in England, they began to draw off the secret Papists from all conformity with our Church, which the old Queen Mary's priests allowed them in. This raised some heat among themselves, but at last the way of separation prevailed, as the more pure and perfect way. But this was not thought sufficient by these busy factors for the Church of Rome, unless they could, under the same pretence of purity and perfection, draw off Protestants from the communion of this Church too. To this purpose persons were employed, under the disguise of more zealous Protestants, to set up the way of more spiritual prayer, and greater purity of worship than was observed in the Church of England: that so the people, under these pretences, might be drawn into separate meetings. Of this we have a considerable evidence lately offered to the world, in the examination of a priest (Faithful Commin,) so employed, at the council table, A. D. 1567, being the 9th of Queen Elizabeth, which is published from the Lord Burleigh's papers, which were in the hands of Archbishop Usher, and from him came to Sir James Ware, whose son (Mr. Robert Ware,) brought them into England, and lately caused them to be printed. Two years after, one Heath, a Jesuit, was summoned before the Bishop of Rochester on a like account, for disparaging the prayers of the Church, and setting up spiritual prayers above them; and he declared to the bishop, that he had been six years in England, and that he had labored to refine the Protestants, and to take off all smacks of ceremonies, and to make the Church purer. When he was seized on, a letter was found about him from a Jesuit in Spain, wherein he takes notice how he was admired by his flock; and tells him they looked on his way of dividing Protestants as the most effectual to bring them all back to the Church of Rome; and in his chamber they found a bull from Pius V. to follow the instructions of the society for dividing the Protestants in England; and the license from his fraternity. There is one thing in the Jesuit's letter deserves our further consideration, which the publisher of it did not understand: which is, that Hallingham, Coleman, and Benson, are there mentioned, as persons employed to sow a faction among the German heretics, which he takes to be spoken of the sects in Germany; but by the German heretics, the English Protestants are meant, *i. e.* Lutherans; and these very men are mentioned by our historians, without knowing of this letter, as the most active and busy in the beginning of the separation. Of these (saith Fuller, Church History, l. 9. p. 81; Hist. of Presbyter, l. 16, p. 257,) Coleman, Button, Hallingham, and Benson, were the chiefs. At which time (saith Heylin) Benson, Button, Hallingham, and Coleman, and others, taking upon them to be of more ardent zeal than others, &c. That time is 1568, which agrees exactly with the date of that letter at Madrid, October 26, 1568. And both these had it from a much better author than either of them; Camden, I mean; who saith (Annales Elizabethæ, A. D. 1568,) that while Harding, Sanders, and others, attacked our Church on one side, Coleman, Button, Hallingham, Benson, and others, were as busy on the other; who, under pretence of a purer reformation, opposed the discipline, liturgy, and calling of our bishops, as approaching too near to the Church of Rome. And he makes these the beginners of those quarrels which afterwards brake out with great violence. Now that there is no improbability in the thing, will appear by the suitableness of these pretences about spiritual prayer, to the doctrine and practices of the Jesuits. For they are professed despisers of the cathedral service, and are excused from their attendance on it by the constitutions of their order; and are as great admirers of spiritual prayer, and an enthusiastic way of preaching, as appears by the history of the first institution of their order, by Orlandinus and Maffeius. They who are acquainted with their doctrine of spiritual prayer, will find that which is admired and set up here, as so much above set forms, to be one of the lowest of three sorts among them. That gift of prayer which men have, but requires the exercise of their own gifts to stir it up, they call Oratio acquisita, acquired prayer; although they say, the principle of it is infused. The second is, by a special immediate influence of the Holy Ghost upon the mind, with the concurrence of infused habits. The third is far above either of these, which they call the prayer of contemplation, and is never given by way of habit to any; but lies in immediate and inexpressible unions. All these I could easily show to be the doctrine received and magnified in the Roman Church, (v. Thom. a Jesu, de Natura Divinæ Orationis,) especially by those who pretend to greater purity and spirituality than others. But this is sufficient to my purpose, to prove, that there is no improbability that they should be the first setters up of this way in England. And it is observable, that it was never known here, or in any other Reformed Church before this time: and, therefore, the beginning of it is unjustly fathered by some on T. C. But, by whomsoever it was begun, it met with such great success in the zeal and warmth of devotion which appeared in it, that no charm hath been more effectual, to draw injudicious people into a contempt of our liturgy, and admiring the way of separation. When by such arts the people were possessed with an opinion of a more pure and spiritual way of worship than was used in our Church, they were easily drawn into the admiration of those, who found fault with the liturgy and ceremonies that were used among us; and so the divisions wonderfully increased in a very short time. And the Papists could not but please themselves to see that other men did their work so effectually for them. For the authors of the admonition, 14 Elizabeth, declared, "They would have neither Papists nor others constrained to communicate:" which, although, as Archbishop Whitgift saith, (Defence of the Answer, p. 605,) "they intended as a plea for their own separation from the Church; yet," saith he, "the Papists could not have met with better proctors." And elsewhere he tells them (p. 55,) "That they did the Pope very good service, and that he would not miss them for any thing. For what is his desire but to have this Church of England (which he hath accused) utterly defaced and discredited; to have it by any means overthrown, if not by foreign enemies, yet by domestical dissension? And what fitter and apter instruments could he have had for that purpose than you, who, under pretence of zeal, overthrow that which other men have builded, under color of purity seek to bring in deformity, and, under the cloak of equality and humility, would usurp as great tyranny and lofty lordliness over your parishes, as ever the Pope did over the whole Church?" And in another place, he saith, "They were made the engines of the Roman conclave, whereby they intend to overthrow this Church by our own folly, which they cannot compass by all their policy." Archbishop Grindal (as I find in a letter of his "Fair Warning," second part, printed by H. March, 1663,) expressed his great fear of two things, Atheism and Popery, and both arising out of our needless divisions and differences, fomented, he doubts not, by Satan the enemy of mankind, and the Pope the enemy of Christendom. By these differences, the enemies of our religion gain this,—That nothing can be established by law in the Protestant religion, whose every part is opposed by one or other of her own professors: so that things continuing loose and confused, the Papists have their opportunity to urge their way, which is attended with order and government; and our religion continuing thus distracted and divided, some vile wretches lay hold of the arguments on one side to confute the other, and so hope at last to destroy all. Dr. Sutcliffe said long ago, "That wise men apprehended these unhappy questions about indifferent things to be managed by the subtle Jesuits, thereby to disturb the peace and settlement of our Church, until at last they enjoy their long-expected opportunity to set up themselves, and restore the exploded tyranny and idolatry of the Church of Rome."—*Stillingfleet's Unreasonableness of Separation, Preface,* pp. xi.—xviii.

Mr. Robert Ware's work, "Foxes and Firebrands," is referred to by Strype also, who, in the preface to "the Life and Acts of Archbishop Parker," (p. 3, folio edition,) thus vouches for Mr. Ware's authority—"And for the credit of the transcripts therein inserted, a very reverend and worthy dean in Ireland (Dr. Theophil. Harrison, dean of Clonmacknois,) wrote thus to me: 'That he did not forget to speak to Mr. Ware, the editor of those books, who assured him that his grandfather, Sir James Ware, had his collections among the writings of those eminent persons, Sir Henry Sydney, knight, sometime Lord Lieutenant of Ireland; Sir William Cecil, knight; Sir Robert Cotton, knight, &c. And the same reverend person added, that he had the same account, many years since, from Dr. Jones, Bishop of Meath, deceased, a man of great learning, and a nephew of Primate Usher's (in whose possession the MSS. originally were.) And that those printed collections from them were generally well esteemed among them in Ireland.'"

Faithful Commin, who was examined before Queen Elizabeth and the Council, contrived to make his escape out of England, and was not heard of for some months, when, in the language of Mr. Ware, from the Cecil Memorials, (Foxes and Firebrands, part i. p. 27,) "One John Baker, master of a ship called the Swan of London, arrived at Portsmouth, said he had seen the said Faithful Commin in the Low Countries: her majesty being informed thereof, sent for Baker to the council board, who there gave them this relation.

"That he had seen the said Faithful Commin in the Low Countries; and that coming to unlade some goods at Amsterdam, one Martin Van Daval, a merchant of that city, hearing him talk of the said Commin, told him that this Faithful Commin had been lately at Rome, and that Pope Pius Quintus had put him in prison, but that Commin writing to the Pope that he had something of importance to communicate to him, the Pope sent for him the next day, and as soon as he saw him, said, Sir, I have heard how you have set forth me and my predecessors among your heretics in England, by reviling my person, and railing at my Church: to whom Commin replied, I confess my lips have uttered that which my heart never thought, but your holiness little thinks I have done you a most considerable service, notwithstanding I have spoken so much against you: to which the Pope returned, How, in the name of Jesus, Mary, and all his saints, hast thou done so? Sir, said Commin, I preached against set forms of prayer, and I called the English prayer English mass; and have persuaded several to pray spiritually and extempore; and this hath so much taken with the people, that the Church of England is become as odious to that sort of people, whom I instructed, as mass is to the Church of England; and this will be a stumbling-block to that Church while it is a Church; upon which, the Pope commended him, and gave him a reward of 2000 ducats for his good service.

"Her Majesty and the council thanked Mr. Baker for his information, ordered him to withdraw; and upon this the Queen writ over to her agents beyond the sea, if possible to have Commin taken and sent over into England; but the thing taking air, and it being the common discourse how the Pope had rewarded this impostor, some of his friends gave him advertisement of his danger, which made him quit the Low Countries, and seek a safe retreat in the Romish territories.

"However, this produced that act for preventing Popery and other sects, which enjoined all people from ten years old and upwards, not having a lawful impediment, to repair every Sunday to hear divine service, under the penalty of forfeiting twelve pence for every such default."

"What is observable," continues Mr. Ware, "in this narrative, is the original of separate congregations, of extempore prayer, the vilifying the public church service, styling it English mass, the pretences to the spirit, the denying the king's supremacy, despising lawful ordination, and licences to preach in stated parochial congregations, the juggling people out of their money and their loyalty, are all arrows that originally came out of the Romish quiver: and that there can be no doubt but ever since this man's success, the Pope and College de propaganda fide, the Jesuits and priests, have been industrious to improve this advantage, and to stock us with disguised emissaries, who increase our differences, and exasperate all the separations against the Church of England, in hopes of our divisions to destroy both."

Rev. John Clarke Crosthwaite, M. A.

COMMUNICATIONS.

For the Churchman.

POSITION OF THE CHURCH.

To those friends of the Church who discern the signs of the times, the present is a season of profound interest. The discussion of topics of vital importance to her welfare has been commenced with an earnestness and vigor which insures their full elucidation. It will be interesting to glance at her history and present situation, for by this means only can the future be anticipated.

The promise of Christ, to be with his Church to the end of the world, is a sure warrant that the true faith and pure ministry will never be lost. Although from the infirmity of mankind, error may be often so joined with as to obscure its presence, yet the catholic faith must always exist in its purity on earth. One portion of it may be always and every where held, while another may be hid for a time, to be revived at a later day. The doctrines of the Trinity, of the fallen state of man, the atonement, &c., are examples of the former, as right views of the sacraments, ecclesiastical polity, modes of worship, &c., are of the second.

During the long night of intellectual darkness which pervaded the middle ages, the Latin Church lost the power to claim, with justice, the possession of the whole Catholic faith, in its pristine purity. At a time when science and literature were neglected, and the passions allowed an undue influence, it was not to be expected that religion should escape the withering influence of the spirit of the age. When the mind resumed its sway, and letters were again cultivated, the impulse extended to the Church. But priests had been made of the meanest of the people. Deviations from the standard of the purer and earlier age had been sanctioned by the highest ecclesiastical authority. Corruptions in practice and errors in faith were linked in a connection fatal to the existence of pure Christianity while they remained.

The path of duty was clear. The Church should return to the faith and practice of the apostolic days, and the Reformation occurred as an era in history.

Yet in this, as in every other important step, it was but too possible that men would err. In their anxiety to escape from the thraldom of the Roman hierarchy they were in danger of throwing off all religious restraint. In their desire to cut off the errors of Romanism, they were liable to reject much of primitive custom and doctrine. These probabilities were realized by the continental reformers, and the bitter fruits of injudicious action have been produced.

In Great Britain, where neither the stern and uncompromising spirit of Luther, or the violent genius of Calvin, were the active agents in the work of purification, the change was effected in a happier manner. From the first the radical principle was, conformity to the times when error had not tainted the Church. To the days of apostolic simplicity and purity, and those immediately succeeding, the master minds of England were directed. With them the question was not, whether the Latin Church of the sixteenth century held or rejected a particular dogma, but whether the doctrine was one of a pure age. By an adherence to this standard they avoided the Scylla of Romanism on the one side, and the Charybdis of ultra and lawless Protestantism on the other. Their faith was derived from antiquity. They sought not to destroy, but to restore what had been perverted and changed by the ages between the fourth and sixteenth centuries.

Had this standard been *rigidly* adhered to, and foreign influence excluded from all participation in the English Reformation, it is reasonable to presume that the position of the Church would have been somewhat different at this moment. One portion would not have been amazed at what it deemed the rapid strides of the other to Papal superstitions, nor, in their turn, would these have mourned the departure of the first from sound distinctive principles.

It is in vain that Churchmen are exhorted to union on any other principles than those of the Reformation. These (which should never be lost sight of,) are as strict a conformity to the primitive model in doctrine and usage as practicable, and opposition to particular churches only in those particulars wherein they have plainly erred. To reject a doctrine, or allow a custom to fall into desuetude, *merely because* they may be found within the borders of the Latin Church, irrespective of their antiquity and soundness, is surely not the way to seek wisdom and truth with a hope of success. He who comes to the investigation of religious topics should lay aside all prejudice, and remember that the subject is too high and sacred to allow its influence.

At the time of the Reformation it was believed that all those who protested against the errors of the Latin Church were embarked in an enterprise in which they had a common interest, and that sectional partialities ought to be laid aside. The Anglican and continental Reformers were so far fraternized in feeling that those of the island were willing to listen in very many points to those of the continent. Of this accommodating disposition the latter availed themselves, but their ears were seldom open to the suggestions of the former. The Churchman who knows the history of the Prayer-book, is aware that the volume he holds is not the same it would have been had the cavils of Bucer and Calvin been disregarded. Scarcely a page escaped alteration in deference to the captious exceptions of the former. For him, it was enough that any thing savored of "Popery" to insure its rejection.

We believe it is susceptible of proof, that the intention of the English fathers was simply to undo what Rome had done, through twelve centuries—to change the features and character of the Church. When this restoration had been effected their object was accomplished. But the continental reformers went farther. Believing Rome to be the "Mother of Abominations," even "Antichrist" itself, they very naturally imagined that the more dissimilar the Church they *founded* to that they hated, the nearer it approached perfection. Hence they inevitably rejected much that was purely Christian in doctrine and usage. To be certain of being free from Romanism, they swept away all but the most fundamental truths, which, if a man reject, he can have no claim to the title of Christian.

American Churchmen have an unusual interest in a correct view of these circumstances. They are surrounded by various sects, who cherish the peculiarities of Luther, Calvin, Arminius, and others, and who, by accident, constitute a large portion of their fellow-citizens. In our daily walks in life, in every place of resort, and by the fireside, we meet with those whose views are essentially different from our own. To escape all influence from, and avoid entirely adopting these views, is, as the result has proved, almost impossible. There are not wanting even watchmen on the walls of Zion whose trumpet of Churchmanship gives but an uncertain sound. In their desire to promote peace, they are willing to obtain it even by keeping out of sight all that may offend the scruples of those who esteem our claims absurd.

In this situation there is but one course to pursue, it is, to define clearly the nature and character of the Church, her claims to the obedience of her children, and the respect of those not within her pale. It is to declare this to the world, to instil it into the minds of the young, and to do this, moreover, in private as well as from the pulpit, regardless of the cavils and ridicule of sectaries. The manly course of the lamented Hobart proves that this is the only judicious plan, as it certainly is the only one which promises the accomplishment of our wish—that the Church should be correctly estimated by the world.

The influence from without has pervaded the American Church to a pernicious extent. It may be likened in its effect to some narcotic, which lulls the vigilance into repose, and renders the eyelid heavy, while the individual seems to himself merely at peace with his neighbors. After a time some powerful but healthful stimulus rouses him from listlessness, and he imagines the friendly agent a deleterious and life-destroying power. The justness of this simile will be apparent by a reference to the discussions concerning "Oxford divinity," and those relating to our foreign missionary operations.

So much has already been written on the character and tendency of the "Tracts for the Times," that a strong evidence of their importance is furnished by the unabated interest manifested. It were well, however, that we had access to them, in order to form a decided opinion. To approve or condemn any work with justice, it is necessary that the critic should at least have given it a perusal. Yet most of those in this country whose opinions of the "Papistical tendency" of these writings have been so ostentatiously set forth, have labored under the disadvantage of merely echoing the opinions of others. If they have been justified in this, the writer is surely at liberty to remark, that after a perusal of almost every thing which has found its way to this country, the impression has been firmly made on his mind that their tendency is to settle the Anglo-catholic Church on the broad and firm basis desired by her early martyrs, confessors, and doctors. They urge, with zeal and learning, a return to the old paths. They desire the Church to be, as she was before the myriad heresies and schisms of our day had birth. They would again set up the ancient landmarks. It is for this reason, and because they have spoken plainly and boldly, that so many have been startled from a lethargic quiet.

With regard to any *real* tendency to Romanism, it is sufficient to state, that if it exist, the tracts are before the world in an inconsistent and absurd position. To disclaim on one page every dogma and usage which distinguish the modern Roman Church, and in the next to appear with arguments in favor of the points before condemned, evinces a degree of fatuity or recklessness, with which all who know, will be slow to charge their writers. The character of these clergymen ought to secure for their productions an attentive and impartial perusal. If the possession of sound judgment, great learning, and unaffected piety, united with an earnest desire to serve the Church, give a class of men a claim on our respect and attention, let us in common justice read the Oxford Tracts before condemning the course of their authors. Let the tracts be reprinted.

The Church has never recognised the principle that her children should neglect a great and acknowledged duty, for the sake of furthering an enterprise, which must be confessed by all to have a far less (if indeed any) claim to immediate attention. If Episcopalians are bound to support the missionary character of the Church, to fulfil their obligation, all their energies should be prudently and efficiently employed. A glance at the past will prove that this assumption is not gratuitous.

After the close of the struggle which released the country from the sway of Britain, the American Church finding the provision for the spiritual wants of the population inadequate, directed her attention to remedy the defect. She proposed to do this, not by sending half her means to enable a score of men to study a barbarous language among the antipodes, in the feeble hope that they *might*, at some future day, proclaim the Gospel,—but by educating a ministry to labor at home, and employing their services at such points as most required aid. By pursuing this course some years she extended her borders, and laid deep the foundation of permanent usefulness. It is to be wished that she had been left alone to steadily act on this policy.

But as the energies of some other religious bodies were zealously directed to the proposed spread of Christian knowledge in distant lands, it was discovered that the purity of the Church's garments was sullied by a deep stain. While this spot remained no faithfulness sufficed to avert reproach. Her claim to the name of Christian was considered doubtful *while she had no foreign missionaries*. In her weakness and simplicity she had not cast upon the waters the bread of her famished children. She had esteemed it a *first duty* to provide for her own household. She believed herself called by her great Head to labor in the vast field opening on every side around her. She saw the nation rising, as a young giant, in his might. She beheld a fertile field, an abundant harvest, and grieved that the laborers were few. The small number was assigned with care, and the hope indulged that duty had been discharged. But she yet lacked one *thing*.

The foreign missionary enterprise had become POPULAR. It was the theme of the orator and the poet. The ears of the people drank with wild delight the discourse of its supporters. There was a spirit of self-sacrifice exhibited by those who left home and kindred to tread the burning sands of the desert, or encounter the danger of oriental wilds, which claimed their sympathy. Their hearts and imaginations responded to the thrilling appeals, and remote parts of the earth, from the sunny isles of the Pacific to the farther Ind, were visited by the missionary. The Church, feeble as she was, caught a spark of the flame, contributed of her poverty a mite, though at the necessary consequence of leaving undone those things which she ought to have done. She too sent abroad her heralds, and the blot was erased from her front. In what manner this departure from her original purpose has been prospered let the confessed failure of the operations abroad attest.

When the origin of the foreign missionary spirit is traced by clergymen in this country, or a return to the old paths recommended by some in England, the fears of many are excited. They tremble lest the hydra of error should rear its crest. Even when a learned prelate would define explicitly the doctrine of the atonement, some are found, more zealous than prudent, to brand his explanation as novel. The safety of the Church, as well as her hope of extension, is confirmed only by drawing with distinctness the line which separates her teachings from heterodoxy. No portion of what she transmits should be altered or concealed to gratify the captiousness of others. The charity, (falsely so called,) which leads to the purchase of peace by the sacrifice of principle should not be her characteristic. Her present position is rather one of indecision—a halting between opinions. Let her be just to herself, and confide in the promise of her omniscient Head, that the gates of hell shall not prevail against her.

A CHURCHMAN.

The annexed account has been sent to us under the name of its author, who in case of its being questioned will be responsible for its correctness.

For the Churchman.

MARYLAND CONVENTION.

As many of your readers may be desirous of seeing a more particular account of the proceedings of the Maryland Convention than could be readily obtained except by a special communication, I here transmit you a brief sketch of the same. The Convention met in St. Paul's Church on Wednesday morning, May 29, and for the first day of the session an unusually large number both of clergymen and lay delegates was present; morning prayers were read by the Rev. Henry M. Mason, and the lessons by the Rev. Mr. Trapnell, and the Convention sermon was preached by the Rev. Mr. Hawley, after which the communion was administered by the Rev. Dr. Johns and the Rev. Dr. Wyatt. Immediately after the conclusion of this solemn service the secretary called the names of clergymen entitled to seats, and the lay delegates presented their certificates and signed the usual declaration, soon after which it was moved that the Convention go into the election of a president. The Rev. Dr. Johns, who had been elected president of the Convention in 1838, and allowed to retain his office during the Special Convention held in August, 1838, although there was then known to be a decided majority against him, had taken the chair. The constitution of the Diocese of Maryland declares that, "In case of a vacancy in the Episcopal office, the Convention, *immediately upon their assembling*, shall choose by *joint ballot* a president from among the order of priests, who shall remain in office until the *next election* of president." It was thought by a majority of the members present that the election of president was not only expedient but necessary to the due organization of the Convention, and agreeably to this view it was at the earliest opportunity moved "that the Convention proceed to the election of a president." It was announced by the friends of the temporary incumbent, who though in a minority, were desirous that the man of their choice should preside, that a call would be made for taking this question by *orders*. By the fourth article of the constitution, it is declared that upon the call of five members any question may be taken by the two orders voting separately, and that a majority of both orders shall be in that case necessary to give validity to any act. The effect, therefore, of of this extraordinary proceeding, would be to prevent a majority of the Convention from having as their presiding officer the man of their choice, provided, as it afterward appeared to be the case, a majority of one order should be opposed to going into an election, and a still larger majority of the other order in favor of it. It was, however, conceded that the election of president, when made, must, as the constitution prescribed, be made by joint ballot; but at the same time claimed that a preliminary question involving the expediency of going into the election might be raised, and that be taken by orders. After a protracted debate the question was decided by the occupant of the chair in the affirmative; an appeal was made from this decision to the Convention, and a call was made to have this question of appeal also taken by orders. To take the appeal thus was declared to be out of order, but decided by the chair to be in order. The next step was the taking the appeal by orders, when it was urged by the friends of Dr. Johns that the question should be put in the unparliamentary form, (a form be it remembered likely in its effects to fix him immovably in the chair, or at least to prevent an election as the constitution seems to require,) "Shall the decision of the chair be reversed?" After being, however, properly instructed in the parliamentary form of proposing the question, the chairman put it thus, "Shall the decision of the chair stand?" An affirmative vote was not given, because while a small majority of the clergy sustained the decision, a large majority of the laity voted against it. The future proceedings therefore on the question would have been determined by ballot. It was easy to foresee what the result of this would be. Just at this juncture Dr. Johns arose and tendered his resignation of the chair—this was the third day of the session—he had stated that from the first it had been his intention to do this; that he had retained his seat so long as he had at the instance of his friends. By the pertinacity, however, manifested in thus gratifying *friends* the business of the Convention had been hindered more than two days, and a majority of nine, as was evident by the immediate election of Dr. Wyatt to the presidency, opposed in the performance of what they believed the constitution imperiously demanded. Upon the election of Dr. Wyatt to the presidency, the committees were immediately appointed, and business was rapidly transacted, harmony seemed to a far greater extent than before to prevail, not a single seat was contested, and the Convention, which sat to a late hour that night, made choice of the Rev. Benjamin Dorr, D. D., for bishop, and with a degree of unanimity, and under such circumstances as promise to the diocese, in case of his acceptance of the office, a higher degree of harmony and a greater measure of prosperity than it has been its good fortune for many years to enjoy. The principal measures taken the next (Saturday) morning were the pledging a sufficient salary to the bishop elect, and taking measures for procuring a permanent fund for the Episcopate. This desirable object was strongly urged, and will, it is trusted, soon be accomplished. The results of the Convention generally, and more particularly of the efforts at supplying the vacant Episcopate, are most cheering to the friends of sound principles; and this Convention will, we trust, be noted hereafter as the era from which the increased prosperity of the diocese and the firmer establishment within it of the true principles of the Church may be dated. Respectfully yours, &c. W.

The following valedictory address to a congregation, was lately made by a clergyman whose lot has long been cast in a land of "revivals," but who is now, to use his own expression, "crawling back toward his own kind of people"—the * * * * * We wish that such men would stand to their posts, and do battle faithfully as well against false brethren as open foes. Let them patiently and in well doing 'bide the day in which "every man's work shall be made manifest." The address was made to a congregation which had recently beheld the progress and consummation of a protracted meeting on new school principles. There are two extremes, he well remarks, which are to be avoided in the work of salvation, and these he aptly illustrates by a quotation from a religious journal. "I had been taught, said a man not far from this, that I must wait God's time to be converted, and I waited many years in vain. But more recently I have been instructed that I might convert myself; I set about the work, and I believe it is done." How different from the words of the apostle, "Work out your own salvation with fear and trembling, for it is God *that worketh in you* to will and to do;" and again, "Him (Christ) hath God exalted to be a *Prince* and a *Saviour* for *to give repentance* to Israel and forgiveness of sins." "Others," adds the writer, "may shorten the road to heaven, but it is our business to follow the OLD PATHS."

The address, plain and unaffected in its style, evinces such practical good sense and sound religious views, as to insure for it a welcome from our readers.

My dear Brethren,—You will allow me to say a word to you in a frank manner on the subject of repentance. It is asserted by some, that repentance is unnecessary. This is directly contrary to the word of God. "Repent," says John the Baptist, "Jesus began to preach and to say, repent." What is repentance? It is regret, or sorrow, which rises in us, after having done something contrary to our duty, joined to a sincere resolution of avoiding the like in future. If a man is convinced of having broken the law of God, he will be grieved. Because God is righteous and good, and exacts nothing of his subjects, but what is for their good—why do they not repent? It is either because they take no heed to what they hear, or do not believe that God will fulfil his threats, or, that they mean to repent in a year or before they die—which is it with you, my brethren? Do you think I would promise you peace before you were troubled, or comfort before you were disquieted, or salvation before you saw your need of it? No sooner, than I would offer you arsenic for sugar. Such a course would be like singing a lullaby to one who was allured to a mine, about to be sprung for his destruction. How is it, that so many go back after having been brought through a time of excitement? Because, they never saw that they were sinners—they never felt burdened by the weight of sin, nor saw their nearness to the pit of destruction. The feelings may be excited by the plaintive sounds of another's voice, or in witnessing the tears of a friend or neighbor, or in the relation of a tale of woe. This may take place in a house of worship, and be pronounced by some as the operation of God's spirit, when in fact the spirit has nothing to do with the matter. In this way, many a poor soul is deluded. How often do you hear of persons who have made a profession of religion and been communicants, and considered bright and shining Christians, living in direct opposition to the commands of their Saviour? "Enter into thy closet." They never pray in secret. Plain, my brethren, as the declaration may be, such persons are a dead weight upon the Church, and a burlesque upon Christianity. They never repented, but were brought into membership either through the power of sympathy, or from mercenary motives. Without repentance, such persons will be the standing subjects for revivals.

May the wholesome and salutary doctrine of repentance be ever taught and enforced in this Church. Without a view of our depraved and corrupt nature we will not repent, and without repentance there is no salvation. It is an easy matter to build up churches, out of materials only sympathetically converted. That accounts for the want of charity evinced by many of our fellow-professors of religion. They have nothing more than the *name* of piety—they dwell together in an organized form it is true, and are called Christians—but the laws and maxims of the society are, alas, unheeded. What is the cause of this? Starting wrong in the first place, and incorrect notions of religion, are fatal to the comfort of the individual, or the societies which hold them. Individuals and societies may run well, so long as they are pleased with themselves and each other, but when the time comes for the exercise of principles, they are wanting, and there is nothing to bind and cement them together. Reason and conscience have to do with religion as well as the sympathies, and obedience to the commands of the Saviour is of vast importance in the Christian character. Really, my friends, I am more afraid of the tongues and influence of professors of religion than of the people who make no pretensions; is this, it may be asked, the consequence of a profession of religion? No, my brethren, it is the result of a precipitate introduction into the Church, an introduction without instruction. The religion of the Bible has become unpopular, and new ways and new means only to be endured. The teacher of religion may tell his people to do this, and not to do that, but unless the great doctrines of the Gospel, repentance and justification by faith, are inculcated, all is of no avail. People may be talkers, but not doers. The truly converted man will be modest; he will move along silently and unostentatiously, and manifest his piety by his works, more than his words. In old times, "fruit meet for repentance" was required—now, a man infamous for immorality to day is to-morrow going from house to house, preaching to those who, it is true, make no profession of religion, but otherwise always exemplary. It is impossible to be perfect, unless the foundation of religion be truly laid. The work is gradual, "First the blade, then the ear, after that the full corn in the ear." Mark iv. 28.

I do no not suppose by this passage, that there can be no conversion of an instantaneous kind, no; but that the progress of virtue and religion are analogous to the operations of nature. Ordinarily, there is a gradual turning of the mind from worse to better; in other words, a reformation of morals and a tendency to gracious habits of mind. It is greatly to be feared, that the modern modes of converting sinners will only render the subjects a temporary relief. No doubt a series of well concocted sermons would be productive of good. The objection lies against what may be justly called the committing system by which I mean, the urging of people to rise in the assembly and speak, and the pressing upon them the necessity of an immediate surrender of their hearts and affections to God, regardless of sorrow for sin, or a due preparation for the important work they are about to embark in. Suppose those meetings to be conducted without granting the hearers the privilege of speaking, would there be as many interested in the meetings as there appear to be? Suppose the practice of confessing their faults before each other should be omitted, would there exist as much excitement as we discover? Cease these operations and I doubt much whether there would be any thing like the number which are yearly added to those societies practising such ways. If we judge wrong, may our sorrow be intense, when we find our mistake. Why, and how is it, that these fruits do not appear under the ordinary operations of the village pastor? Let the evangelist become a settled minister, and all his labors fail to produce a revival. Can these things be accounted for upon any other principle than that of novelty? Why are not those means kept up throughout the year on every Sunday, of asking the minister and congregation for their prayers, for wicked relations? If it is needful at one time, it is surely always so. Let me exhort you, my brethren, to attend to the small voice which speaks to your consciences, and warns you against your iniquities, and be admonished to embrace the overtures of mercy while within your reach. Wait not for some special season of grace, the time of grace is now, the "spirit of the bride says come." I ask you not to rise, or take another seat, or aloud to assent to the truth of God's word, because I know you feel, and know when you do right, or wrong; but I urge you as the ambassador of God, to comply with the requisitions of the Gospel, and be good Christians. Were you mere machines, and religion conferred by a charm, then we should not be blamed for our remissness in duty; but you are men, and endowed with reason, and capable of understanding all that is requisite for your salvation. Are any of you spiritually sick, send for the spiritual physician, your pastor. With pleasure he will administer the healing balm.

Let no one say, that the staid and sober service of the Episcopal Church is uncongenial to a revival of religion. It is a sad mistake. Let us but get into the spirit it breathes, and like the breath of the Almighty, it will kindle up the dying sparks in our hearts, and make us to rejoice in God. It is true, the Church does not encourage promiscuous speaking in the house of God, because that is the province of the priest, his duty is to teach, that of the men and women to listen. "The Lord is in his holy temple, let all the earth keep silence before him." Would we but let down the bars, the opposition at once would cease, piety and order would soon be under foot. Let what may be said against the Church, she proves a check to the excesses of unruly men. Adhere to her canons, her rubrics, and her devotions, my dear brethren, and we shall meet in heaven. Bear in mind, that it is important to be in union with the Church founded by Jesus Christ, whose ministry consists of bishops, priests and deacons, without which there are no valid sacraments.

To the Editor of the Churchman.

Rev. and dear Sir,—In the editorial of last week, headed "The importance of tradition and the Church," it is stated "that the majority of Episcopalians in this diocese readily acquiesced in Bishop Hobart's advice, kept aloof from the American Bible Society, and formed the New York Bible and Common Prayer-book Society," leaving a most erroneous impression that the latter name was formed subsequently, and apparently in opposition to the former; whereas the fact is the New York Bible and Common Prayer-book Society was formed in 1809, at least six years before the American Bible Society.

I send you the first address of the late Bishop Hobart in the year 1809. I trust you will find it worthy of republication in the present day, and hope it will have a tendency to increase an interest in the good cause in all our parishes.

POUR L'EGLISE.

First Address of the Bible and Common Prayer-book Society, by the late Bishop Hobart, delivered in 1809.

To prove the utility of a society for distributing the Bible and Book of Common Prayer, it can only be necessary to suggest the importance of these volumes, and to state the fact, that many from poverty, or other causes, are destitute of them. The duty of establishing means for their distribution will be an obvious consequence.

The Bible claims veneration as the oldest HISTORY extant; containing an account of the origin and destination of man, and of many other interesting facts, for which we search in vain among uninspired records. Tracing the events of the early ages of the world, it unfolds to us the laws, policy, and history of a people who were established by the miraculous agency of the Most High; and who still remain amidst the ruins of contemporary empires, a monument of his power, and a striking evidence of the divine character of that volume which predicted their varying fortunes, and their present unparalleled condition.

The series of PROPHECY laid open to us in the Bible renders it still further an object of the highest veneration. The character and fate of individuals, the rise and fall of nations, were clearly delineated in the sacred volume, long before they appeared on the stage of the world. And one most interesting personage, predicted in the beginning, as the Saviour of fallen man, occupied the strains of prophecy until his glorious manifestation in the flesh. Then the Church which he established became the theme of prophetic inspiration, displaying its history, and the important changes of the world, subservient to it, until the final period when its militant state shall be exchanged for its triumphant state in heaven.

In all the events and characters recorded or predicted in the sacred volume, man is intimately concerned. For its distinguishing excellence and authority consist in its being the revelation of the will of God. From it is derived whatever portion of religious truth adorns the pages of that philosophy which is, sometimes set up in opposition to it. In the Bible alone we find revealed the consoling truth that "God is in Christ reconciling the world unto himself;" in it alone are "life and immortality brought to light." Whatever view, therefore, we take of the Bible, it commands our highest reverence, and our implicit faith. For "there is depth enough therein to exercise the wise, and plainness enough to instruct the weak." And still more justly to characterize it, in the words of an eminent scholar,* who devoted to it his most serious attention—"It has God for its author, salvation for its end, and truth without any mixture of error for its matter."

These are excellences of the sacred volume familiar to Christians, and which, to be duly appreciated, require only to be mentioned. But are those Christians who revere their Bible as bearing the stamp of divine authority, and cherish it as the only basis of their immortal hopes, aware that there are numbers wholly ignorant of its truths? Such is the lamentable fact. Many are the abodes of wretchedness which no light of consolation from this divine volume cheers. Many are the receptacles of vice, which neither the judgments of God revealed in the Bible alarm, nor his blessed promises of mercy to repenting sinners console. Not a few of those who disturb by their passions or their crimes the peace of society, have ever learnt from their Bible to obey every lawful "ordinance of man for the Lord's sake;" and to practise those virtues of sobriety, contentment, and humility, which are essential to the preservation of civil order. Friends of your country! Christians! the temporal interests of your fellow-men, their immortal welfare demand that you exert your efforts to disseminate among them the knowledge of God's revealed will.

And next to the Bible which contains this revealed will, those who have established this society have been accustomed to revere the Book of Common Prayer. This book, containing much of the pious sentiment and language which animated primitive martyrs, and in which they poured forth to their God and Saviour their prayers and praises, was compiled by the care and labor of the fathers of the Reformation in the Church of England. Universally admired for its simplicity and its pathos, it is acknowledged even by many who reject it, to be an affecting and correct display of evangelical doctrine, and to breathe the pure emotions of the devout soul. What better method then can be adopted to disseminate the truths of the Bible, than by dispersing a book which, exhibiting these truths in the affecting language of devotion, impresses them on the heart as well as on the understanding?

Is this book in the hands of all who value it? The contrary is the fact. The clergy in the city are often applied to by their poor parishioners, for a Book of Common Prayer. Many also would prize it, and would improve it as a gift, who will not go to the expense of purchasing it. These remarks are obviously more applicable to parishes in the country, particularly to those which are forming in new settlements. From these quarters, the calls are frequent for this admirable summary of evangelical truth.

The importance and duty of advancing Christian knowledge by the dissemination of Bibles, Common Prayer-books, and religious tracts, have been long confessed among Christians generally, and particularly in Great Britain. There large sums of money are annually expended in promoting these objects. In a new country, it is of immense consequence, even in a civil point of view, that religious and moral principle should keep pace with the increase of population and wealth. In regard to the eternal interests of man, the importance of this truth rises above all calculation.

Christians! your sympathy is often awakened for the bodies of men. Have compassion on their souls. Minister to their spiritual health. Provide for their eternal welfare. At the last day an inquiry will be instituted,—Have ye fed the hungry? Have ye clothed the naked? Remember! a more important inquiry will be,—Have ye fed the hungry with the bread of life? Have ye clothed the naked with the garments of salvation?

The earnest prayer is offered to him who holds in his hand the hearts of all men, that he would dispose Christians to aid an institution, humbly devoted to his glory, with the means of permanently and extensively diffusing the knowledge of his holy word.

To the Editor of the Churchman.

Rev. and dear Sir,—There were lately in your paper some excellent remarks upon the propriety of the clergy appearing at Conventions and on all public occasions in their gowns. The article containing them was, I believe, extracted from a southern paper. I would direct the attention of the clergy to the matter, in the hope that all of them, who may attend the commencement next week, will appear there in clerical costume. It will add very much to the solemnity of the occasion, and show a proper respect to the institution as well as to their offices.

A MARTINET.

Progress of Catholicism in Bavaria.—The Catholic clergy are actively engaged in undermining the Protestant religion in Bavaria, with the full sanction of the bigoted king of that country. Six sisters of the congregation of St. Eulalio, opened on the first of June last, a school in the royal palace of Nymphenburg, in Munich, at which young girls of the nobility, both Catholic and Protestant, were to be admitted. The children of the last persuasion were to be instructed in their religion by Lutheran and Calvinist ministers. The establishment being patronized by the court, most of the distinguished families of Bavaria placed their daughters therein, and the conditions of the prospectus as regarded religion were for some time strictly complied with. The nuns, however, were not idle, for, aided by several Catholic clergymen, they labored underhand to convert the Protestant children to Catholicism. In the course of December last, four publicly read their recantation, with the tacit consent of their parents, who, belonging to the court, thought thereby to ingratiate themselves in the favor of the king. A judge of the supreme court of appeals, however, was not to be influenced by such considerations. On being informed that the nuns had prevailed on his daughter, a child ten years old, to become a Catholic, he immediately took judicial proceedings against the managers of the school, and a Jesuit of Dillingin who had received her abjuration. The nuns produced, in justification of their conduct, a letter from the minister of ecclesiastical affairs, by whom they were authorized to use all their influence to convert to Catholicism the young Protestant girls committed to their care. The trial, says a letter from Munich, of the 26th ult. will shortly come on before the criminal court of that city.—*Le Droit.*

The bishop of London, it is said, has been applied to, to revise the whole of the psalmody used throughout his diocese, with a view of establishing one uniform system, and of getting rid of many objectionable hymns which have found their way into some Episcopal chapels.

THE CHURCHMAN.

SATURDAY, JUNE 22, 1839.

POSITION OF THE CHURCH.—The communication with this heading from an intelligent young layman of our city, is worthy of attention, not only for its own excellence, but as an example of the habit of thinking which is extensively forming and gaining strength in the minds of the generation ready to take the place of those who are now conspicuous in the conduct of affairs in the Church. Sir Walter Scott has somewhere, in his happy way, pointed out, as a distinctive feature of those who are about entering on the affairs of life, the peculiar aptitude and sagacity with which they seize and carry out the principles, which their fathers are slow to appreciate, but which are destined to mark the character of the coming age. The blessings and real excellences of Protestantism are as highly prized here as in that country whose Church has been long acknowledged to be the bulwark of Protestantism; but in this country, no less than in England, there is a marked reaction from the extravagances and downward tendencies of Protestantism, a disposition candidly to review the true character of the Reformation, to retain its inherent excellences and abjure its accidental faults. In England this movement is known to have already exerted a marked influence on the young; and in this country several whom we know to have evinced the strongest affinity for such principles are young persons who have descended from a stock the farthest removed from such a tendency. *In medio tutissimus.* May the movement go forward free from extremes and under the guidance of *truth*.

CITY MISSION.—We received last month the eighth annual report of the City Mission Society, and had intended to give it an earlier notice. During the past year the contributions to this society from individuals, from annual subscribers, and by means of collections in churches, (including about eight hundred dollars from the Church Building Society,) have been about four thousand four hundred dollars. In addition to which a donation of one thousand eight hundred dollars has been made by Trinity Church. The society has thus been enabled to pay the salaries of its missionaries and other expenses, and retain in the treasury a balance of $400 62. "In the above statement," says the report, "two items of considerable amount deserve particular notice. The one, a donation from the Church Building Society, of $817 37; and the other the amount of collections in the parish churches, amounting to $1,263 40. These deserve notice, not only for the purpose of recording our thanks for help so opportunely afforded, but also to show the true state of the society's treasury. If the balance sheet, therefore, of the treasurer tells us of no deficiency at the close of the past year, but rather shows an unexhausted treasury, this, we must observe, is a subject of congratulation, which has its occasion and cause in something partly extraneous to the ordinary sources of supply; and so far should it therefore be from having the effect to relax the efforts of the friends of the mission in this excellent work, it should rather afford a new motive for fresh and vigorous exertion for the time to come."

The donation of the Church Building Society was extraordinary, and therefore unless the sum of *two thousand dollars* is collected from parishes during the current year, in addition to the stated contributions, the society will lack the means to meet its annual expenses. We hope the recollection of this fact will lead to collections being made in a greater number of parishes. Of the parochial collections last year more than half was furnished by two parishes, Ascension Church, $500; Grace Church, $200. The other parishes contributing were, Trinity Church and its chapels, St. Stephen's and All Saints'.

The following remarks of the report are particularly worthy of attention:—

"Prospered as this mission undoubtedly has been by the blessing of divine Providence on the exertion of its faithful friends, and grateful as we surely are bound to feel for that measure of benefit which it has exerted upon the field of its labor, we are not to allow such subjects of our congratulation to deceive us into a belief that sufficient has been done in this important enterprise, or that much more ought not with great reason to be expected from our large and growing community, embracing, as it does, so considerable a share of the wealth of the city. Many are the sections of our far-spreading metropolis, where, if a missionary could be sustained by this society, a congregation might be collected and a Sunday school formed, and an incalculable benefit arise from these labors."

* * * * * * *

"Collections in churches have proved a very uncertain mode of supply; and it is to be noticed with regret that our list of annual subscribers has not been increased as it should. Upon examination, it will also be observed, that the burden of subscription falls generally upon a few of the most wealthy who are in the habit of giving; and thus an interest in those high responsibilities, to which allusion has been made, is unfelt by much the greater number, who, though equally sharing the benefit of moral and religious influences, equally 'ready to give,' equally 'glad to distribute,' are yet, as it were, lost to us as mere spectators, while they should rather be active and zealous co-workers. Every member of the Church should surely have an opportunity to sustain every enterprise which the Church undertakes, whether general or local, whether foreign or domestic."

* * * * *

"To those who have at heart the recovery of the sinner from the error of his way—to those who feel compassion for the wants and miseries of their fellow-men—to those who wish well to the order and happiness of this large and growing community, we say, wait not for a personal visit from those who circulate the subscription book, wait not till called upon in any other way for your contribution to this society, but as you read this report, and your Christian sympathies incline you to aid in this field of benevolence, go and contribute your share of help, whatever it may be, more or less, considering the apostle's rule the true standard of your generosity, 'As the Lord hath prospered.' And we may safely predict that from the time that each member of the Church will thus appreciate his high responsibilities, and thus promptly follow up the dictate of benevolence by the act of charity, from that moment all defective supply for our missionary enterprise shall be no longer a subject of complaint."

ORDINATIONS.—At the Convention held in Christ Church, Hartford, on Tuesday, June 11, the Right Rev. Bishop Brownell admitted to the holy order of Deacons, James D. Mead, M. D., and Charles Fox; and ordained as Presbyters Rev. Alonzo B. Chapin, and the Rev. Servilius Stocking. The former were presented by Rev. W. C. Mead, D. D., of Norwalk, the latter by Rev. S. F. Jarvis, D. D., of Middletown. The sermon was preached, and the address made by Rev. A. Todd, of Stamford.

TE DEUM.—The beautiful version on our first page of this ancient hymn will be grateful to all the admirers of our liturgy. It is rare for metrical verse to sustain so well the dignity of sacred themes.

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* Locke.

Episcopal Address to the Annual Convention of the Diocese of New Jersey, May 29, 1839. By the Right Rev. George Washington Doane, D. D., Bishop of the Diocese.

We have received this Address in time to quote the mention which it makes of Bishop Delancey's consecration.

On Thursday, the Festival of the Ascension, May 9, in St. Peter's Church, Auburn, I assisted at the consecration of my long-known, and well-beloved brother and friend, the Rev. Dr. Delancey, to the Episcopate of Western New York, by the Rt. Rev. Dr. Griswold, Presiding Bishop; the Rt. Rev. Dr. Onderdonk, of Pennsylvania, and the Rt. Rev. Dr. Onderdonk, of New York, being also present and assisting. It was a day of heartfelt gratitude for the whole Church, as well as for the diocese immediately concerned; not only from the valuable addition made to our Episcopate, in the distinguished presbyter then raised to its careful dignity, but as an illustration of the happy working of that divine organization under which it is our privilege to live. If "the fruits of the Spirit are love, joy, peace, gentleness, meekness, goodness," the presence of the Spirit, through the whole proceedings, which resulted in the division of the Diocese of New York, and the erection of this new diocese, may be confidently relied on. From the first step to the conclusion, all has been done in harmony and love. The excellent diocesan, whose sphere of duty has been thus reduced, with his own free and full consent, however painful to his heart the rupture of such ties must be, receives from them whom he has so long been over in the Lord, the most affecting tributes of confidence and love; and leaves them, since he must leave them, a united and happy diocese, under the care of one, whom identity of principles, and the closest community of feeling, seem to have designated and qualified as his successor. For this happy application, for the first time, of the new provision of the constitution, to dioceses which have outgrown the possible exertions of a single bishop, we owe our thanks to God: as also for the happy auspices under which this youngest household of our family of love has entered on its new relation. Let our prayers be offered to Him, that the blessing may continue; and that, under the care of the beloved brother who has just entered on the duties of his office, and whose presence here to-day fills all our hearts with joy, they may abound in all the fruits of faith, and be more and more "a people prepared for the Lord." To me, the visit to Auburn was fraught with feelings that can never die. It was in that church, that my beloved friend and spiritual father, Bishop Hobart, for the last time preached the Gospel of salvation, and broke the bread of life; and from an "upper chamber" in that sweet and rural parsonage, his fervent spirit passed from earth to heaven. I had sat at his feet, as my parochial minister; and as my bishop, been confirmed by him, and admitted to both orders. I had loved him as few men are ever loved. I had enjoyed his confidence and friendship to the full measure of my heart's content. I had mingled my tears with those of our whole communion, at his unlooked for, and, for us, untimely death. Years had not weakened in my heart the bond of love, now sanctified by sorrow, such as Christians may indulge for those who go before them to their rest. And I now stood where his death had stood, and sat where he had met, and, in the strength of the Gospel for which he lived and died, had overcome the king of terrors. It was a sacred scene, a holy hour and; if some natural tears were shed, they were not the tokens of a sorrow without hope. Bishop Hobart was not the man of his own age, merely. Indeed, it may be justly said, he lived before his age. His rapid intellect anticipated the deductions of other men's experience; and what his far-reaching spirit could not but foresee, his fervent nature could not but proclaim, when it concerned the peace and honor of the Church of God. The time has come already, when those who doubted then, admit the accuracy of his prospective eye, and honor his intrepid and uncompromising spirit. The principles for which he lived, and for which he labored, with all the powers of his great mind, have carried forward, through the blessing of their divine and holy Author, the Church, in whose service he died, to a point of elevation which even his sanguine nature could not have anticipated. It is but the beginning of the triumph. "Evangelical truth and apostolic order," is to be the watch-word of increasing millions. Increasing millions, in the ages yet to come, will hold the name of Hobart in increasing honor, as a devoted preacher of the Cross, a dauntless champion of the Church of Jesus Christ.

General Theological Seminary.—The annual commencement of this Institution will take place on Friday next the 28th inst. in St. Peter's Church. The exercises will commence at 10 o'clock, precisely. Procession to move from the Seminary. The rectors of the several churches of the city, and their vestries and congregations are requested to attend without further invitation.

The examination will begin on Tuesday.

Address to the Alumni Society of Nashville University, on the Influence of Institutions for High Letters on the Mental and Moral Character of the Nation, and the Obligations of Government to endow and sustain them. By Rev. A. Stephens, Professor of Languages in the University.

The grounds on which colleges and universities may be expected to exert a permanent influence in retrieving our condition, are—

1. That they are the best and only instrument for the production and creation of the highest order of intellect and attainment; and as such, that they will be mainly instrumental in preventing a relapse or retrogradation in the mental powers of the nation.

2. That they will serve to form, elevate and exalt the tastes and pursuits of the people.

The following is an eloquent tribute to their value:—

They will sit as the queen of letters, the pole-star in the firmament of the human mind, to show the latitude and longitude of human improvement on the great chart of knowledge—to determine what has been accomplished, and what remains to be achieved—to calculate the leagues that have been run in the voyage of discovery on the shoreless ocean of science, and the tracks of investigation yet to be travelled over, in those serene and untroubled fields which stretch far out beyond mortal gaze, whose virgin waters the hardy navigator has never yet ventured to ruffle by his bold speculations.

To prosecute truth wherever it may be found, in the remoter fields of space, or in the duties of every-day life—to evolve new principles and new facts in the abstract sciences—to develop new laws in mechanics, in chemistry, in mineralogy, and all the physical sciences—to combine, arrange, and reduce to a luminous system the facts already discovered and floating on the surface of society, in all the departments of mental science—to go down to the ocean depths of knowledge and bring up rich pearls of matchless beauty and great price from those deep cells of thought where the eye of the light voyager upon the surface of knowledge has never pierced, and the boundless riches of which he has never conceived—to investigate the remotest laws of the material world, to unfold the mysteries hid to common eyes, which lie thick strown in and around us, inscribed on all the works of Deity—to interpret the dark hieroglyphics in which he has written the secrets of the laws which bind together the mysterious frame-work of the universe, and to bring down to common apprehension and apply to common use, the secrets thus caught by high communion with remote and eternal truth; and thus to elevate the position of the whole human race in the scale of creation, and throw them forward in the march of civilization. For every new truth elevates the race one step higher in the scale of created intelligences, and shortens the chain by one link that binds man to the throne of the Eternal.

Church in Maryland.—The second volume of Dr. Hawks' contributions to the history of our Church, comprising the history of the Church in Maryland, is published. The mechanical execution of the work is highly creditable to the publisher, Mr. John S. Taylor, the type being large, the paper of a superior quality, and the whole aspect of the volume every way inviting. We have not yet read the book.

Desecration of Churches.—We have received a communication disavowing, in behalf of a particular church, certain facts that were stated in our paper of May 18, in regard to a church in the neighborhood of this city. As we mentioned no names we do not feel bound to publish the present statement. Besides, the main facts which it gives are substantially the same as those we published, though they are made, and we doubt not correctly, to receive a different and much more favorable construction. The performance was well intended and conducted with as much decorum as the circumstances allowed. The pastor of the supposed Church, under his signature, seeks to vindicate his course by reference to the example of the college commencements held in Trinity Church. He is, we think, too severe on our supposed informant, who viewing the subject through a different medium, was naturally led to give his statement a different coloring. As a mistake has been made by some, it is proper to add that the church was not an Episcopal church.

We understand that the ladies connected with Christ Church, in the beautiful village of Belville, New Jersey, intend holding a "fair," for the purpose of furnishing the church about being erected to supply the place of the new church destroyed by *fire* in 1837. Belville is situate about three miles above Newark, on the Passaic River. The fair will be held on Wednesday and Thursday, the 26th and 27th instant.

Protestant Divisions.—We have often intended to insert the curious passage from Bishop Stillingfleet, which will be found on our first page, together with a few corresponding "annals" from Strype. But having seen them, with much other corroborative matter, in a note appended to a late sermon of Mr. Crosthwaite, we have taken them from this source. The subject will be continued.

Episcopal Visitation.—Bishop Onderdonk's appointments for visitation have been changed by the addition of *Philipstown* and *Astoria.*

The Tusculan Questions.—We acknowledge, with many thanks, the receipt of a copy of the Tusculan Questions of Marcus Tullius Cicero, translated by George Alexander Otis, Esq., member of the American Philosophical Society and translator of Botta's History of the War of American Independence. The volume is published by Mr. James Dow, Boston, and is got up in the very best style. The Tusculan Questions comprise five books, the titles of which are, Contempt of Death, Bearing Pain, Alleviation of Sorrow, Perturbations, Virtue Sufficient for Happiness. The preface by the translator contains a letter by John Quincy Adams, which forms an introduction to the work. All intelligent readers, and particularly those who are unacquainted with the original, will do well to possess themselves of these admirable treatises of the Roman philosopher. On this subject, however, the preface of the translator has left us nothing to add, save that its beautiful English may be taken as a specimen of the style of the translation. We subjoin, therefore, the following extract:—

"The translator of this work is almost as much surprised to find himself the first to offer a version of it to his countrymen, as when he found himself in the same circumstance with regard to Botta's History of our Revolutionary War; since it has existed, in the beautiful language of the original, for near two thousand years; and when Tacitus painted the manners of our German ancestors, eighteen centuries ago, was even then venerable for its antiquity, and had pointed the path of virtue to admiring millions, whose merit has brought it safely down to us through intervening ages of darkness and fifteen centuries of manuscript, and whose author has been quoted in the Congress of the United States of America, by no incompetent judge, as 'the greatest orator, the greatest statesman, and the greatest moralist that ever lived in the tide of time.' One would think that such an author ought not to be unknown to the literature of a wise and virtuous people, with whom the high importance of education is every day better understood, exciting a deeper interest, and new exertions, as we see by the enlightened activity and princely munificence of our most noble-minded and discerning citizens; at least, that his best work, and upon the most exalted theme, for such he seems to pronounce this himself, towards the close of the fourth book, ought not to remain buried, and locked up as it were in a dead language, where no one can profit by it without many years of diligent study, and where even the learned themselves are frequently too much occupied to consult it.

"When at length, weary of the toys of literature, and sickened with its trash, will the sons and daughters of this high-minded republic be likely 'to close their ears to the most eloquent voice of wisdom?' Will they neglect to read a volume recommended by all the attraction of novelty, and which no one can read without being made wiser and better? which demonstrates that virtue, if not the only good thing, is certainly the only road to happiness; that virtue, gratuitous and self-rewarded, is the only true expediency; that in comparison with virtue, health, riches, fame, and power, even life itself, are but as the dust of the balance? What people has the world ever seen, or the sun ever shone upon, more worthy to appreciate and propagate by their example, these noble maxims, than the one to whom they are now addressed? Will they not place this work in the hands of all who can read, from the village school to the highest university? Will there be one among them to oppose the introduction of this hidden treasure into the currency of our literature, when the only recompense desired for the arduous attempt is, that they will read, mark, learn, and inwardly digest the Tusculan Questions?"

Maryland.—The Rev. Dr. Dorr declines the Episcopate of Maryland, to which he was elected by a large majority of both orders, at the late Convention of that diocese. He is the third individual so chosen who has refused to accept the office.—*Banner of the Cross.*

The Churchman's Almanac for 1840.

Secretaries of Diocesan Conventions will confer an especial favor upon the subscriber, by forwarding their latest journals immediately on receiving this notice, to the address of Louis Sherman,

June 22, 1839. tf 142 Fulton st.

SUMMARY.

New Bishop.—We are happy to learn by the May packet, that Newfoundland and the Bermudas are erected into a separate see, and that Archdeacon Spencer is to be the bishop. We rejoice at this arrangement, inasmuch as it will insure to those Islands the benefits of a more constant Episcopal superintendence, and will relieve our own bishop of a very arduous portion of his charge, while the Church in Nova Scotia and New Brunswick will thus enjoy the advantages of his undivided care. His lordship was well at the last accounts, and may be expected in July or the beginning of August, if not earlier.—*Colonial Churchman.*

What Ladies can do in Canada to help the Church.—The Bytown Gazette says:—On Monday last the ladies belonging to the congregation of the Episcopal Church in this town, assembled to devise the means of procuring an Organ for the church; when they agreed to raise a fund with which to purchase materials to be wrought up into articles of dress and sold to the best advantage, for raising the required amount. We understand above £50 were subscribed at the meeting, and there is no doubt, with the help of female influence, the object will be accomplished. *Ib.*

From the British Magazine.

March 11th, a large and influential meeting took place in the town-hall, at Reading, in furtherance of the object of extending and improving education according to the principles of the Church of England. The Venerable the Archdeacon of Berks was called to the chair, when a series of resolutions in approval of the proceedings of the Oxford Diocesan Board of Education were moved and seconded by the Marquis of Downshire, A Macdonald Lockhart, Esq. M. P. Sir Henry Russell, Bart., Wm. Mount, Esq., C. Sawyer, Esq., H. Clive, Esq., the Revds. J. Ball, H. Majendie, J. Hitchings, J. Randall, G. Hulme, and S. W. Yates. Letters were read from many noblemen and gentlemen, expressing regret that they were prevented from attending the meeting; among whom were the three members for the county, T. Duffield, Esq., M. P., and W. S. Blackstone, Esq., M. P., who excused themselves on account of parliamentary duties. After the meeting more than 200*l.* was subscribed in donations and annual subscriptions, in addition to those already received and published.

Oxford Herald.

Religious Disturbance at Cleves.—The following account is given in the *Journal of Nimeguen* of the 26th March:—"We learn that on Sunday night there were disturbances at Cleves. An assemblage of the populace committed various excesses against the Protestants and the Protestant churches. At half past eleven a great mob had collected in the market-place, and proceeded successively to several churches and houses, which were threatened, in order to break the windows. The mob committed very serious excesses of all kinds, and the riot was not quelled till three o'clock in the morning. The cause of this disturbance appears to have been the publication of a pamphlet intended to refute another which was directed against the Protestant religion. The windows of the publisher were broken. Couriers were immediately dispatched, and to-day there is a considerable military force at Cleves. As there was not a garrison in the town, the local police would not interfere, lest it should make matters worse. A very rigorous investigation is commenced."

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Trinity, June 23, Fort Hamilton, *Kings county*, half-past four P. M.

Sixth Sunday after Trinity, July 7, Jamaica, *Queens county.* Grace Church in the day, and the colored congregation in the evening. Tuesday, 9, Huntington, *Suffolk county.* Consecration A. M., confirmation P. M.

Tuesday, July 16, Marlborough, *Ulster county*, consecration A. M., confirmation P. M. Friday, 19, Westchester, *Westchester county.* 20, Eastchester.

Eighth Sunday after Trinity, July 21, A. M. New Rochelle; 4 P. M., Mamaroneck. 22, Rye. 23, Whiteplains. Festival of St. James the apostle, Thursday, July 25, Bedford, ordination A. M., confirmation P. M. 26, North Salem.

Ninth Sunday after Trinity, July 28, Patterson, *Putnam county.* Tuesday, 30, Lithgow, *Dutchess county.* 31, Pleasant Valley, August 1, Christ Church, Poughkeepsie.

Tenth Sunday after Trinity, August 4, A. M. Ballston Spa, *Saratoga county;* 4 P. M., Saratoga Springs; 5, Herkimer, *Herkimer county*, 3 P. M. Laying of corner-stone.

Eleventh Sunday after Trinity, August 11, Morristown, *St. Lawrence county.* Tuesday, 13, Ogdensburgh. 14, Lisbon. 15, Waddington. Saturday, 17, Potsdam.

Twelfth Sunday after Trinity, August 18, Canton, Tuesday, 20, Malone, *Franklin county.* Thursday, 22, Plattsburgh, *Clinton county.*

Thirteenth Sunday after Trinity, August 25, Ticonderoga, *Essex county.* Wednesday, 28, Hampton, *Washington county.* 29, Granville. Saturday, 31, Fort Edward.

Fourteenth Sunday after Trinity, September 1, A. M., Sandy Hill; 4 P. M., Glenn's Falls, *Warren county.* Tuesday, 3, *Schenectady*, institution A. M., confirmation P. M. Thursday, 5, Fonda, *Montgomery county*, ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, Sept. 8, Walden, *Orange county*, ordination A. M., confirmation P.M. Tuesday 10, Philipstown, *Putnam county*, ordination A. M., confirmation P. M.

Sixteenth Sunday after Trinity, Sept. 15, St. Mary's Church, *New York.*

Seventeenth Sunday after Trinity, September 22, Astoria, *Queen's county*, institution A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—Richmond County.—Third Sunday after Trinity, June 16, in St. Paul's Church, Tompkinsville, admitted the Rev. Amos D. McCoy, Deacon, the minister of the parish, to Priests' Orders. Morning prayer was read by the Rev. John McVickar, D. D., professor of moral philosophy in Columbia College, New York, assisted by the Rev. John F. Schroeder, D. D., of this city, who read the lessons, and who also presented the candidate; and the sermon preached by the bishop.

Queen's County.—Tuesday, June 18, laid the corner-stone of St. Thomas' Church Ravenswood. The address was delivered by the Rev. William Staunton, rector of the parish. The Right Rev. Bishop Doane, of New Jersey, was present.

Cambridge.—A very beautiful tablet is now in the course of erection in Trinity Church, Cambridge, to the memory of the late Rev. C. Simeon. The workmanship is very chaste, in the decorated gothic style, with two figures on each side, representing religion and piety, and at the top of the inscription is the coat of arms of Mr. Simeon, with the motto "*Serviendo*" underneath. It is erected solely at the expense of the parishioners, and bears the following inscription:

In memory of
The Rev. Charles Simeon, M. A.,
Senior fellow of King's College,
And forty-four years vicar of this parish,
Who,
Whether as the ground of his own hopes,
Or as the subject of all his ministrations,
Determined to know nothing but Jesus Christ
and him crucified.

CALENDAR.

JUNE.

23. 4th Sunday after Trinity.
24. St. John the Baptist.
29. St. Peter.
30. 5th Sunday after Trinity.

JULY.

7. 6th Sunday after Trinity.
14. 7th Sunday after Trinity.
21. 8th Sunday after Trinity.
25. St. James.
28. 9th Sunday after Trinty.

DIED,

At South Columbia, Herkimer county, on the 13th inst., Mrs. Mary, wife of Mr. Joseph Carder, and mother of the Rev. James D. Carder of this city.

NOTICES.

GENERAL THEOLOGICAL SEMINARY.

A public examination of the students of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the chapel of the Seminary, in Twentieth street, on Tuesday, Wednesday, and Thursday, the 25th, 26th, and 27th, days of June inst., commencing at half-past 9 o'clock, A. M. on each day.

Bird Wilson,
June 15, 1839. Dean of the Faculty.

The annual meeting of managers of the General Protestant Episcopal Sunday School Union, will be held on Monday, June 24th, 1839, at 9 o'clock, A. M. in the Sunday school room of St. John's Chapel, in the city of New York.

By order of the Executive Committee.
Benjamin J. Haight, Secretary.

☞ Episcopal Periodicals will please copy the above notice.

June 1, 1839.

The annual meeting of the Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church will be held in the city of New York on Wednesday and Thursday, the 26th and 27th of June.

The sermon will be preached in St. Bartholomew's Church on Wednesday evening, 26th inst. Divine service to commence at 8 o'clock. Preacher, the Rev. Wm. H. Walter. Substitute, Rev. Henry J. Morton.

The essay will be read in St. Peter's Chapel on Thursday evening, 27th inst. at 7 o'clock. Essayist, the Rev. Robert B. Croes. Substitute, the Rev. Samuel Starr.

The alumni are requested to assemble in the vestry room of St. Bartholomew's Church on Wednesday evening, at 7 o'clock.

Anthony Ten Broeck, Rec. Sec'y.

⁂ Provision will be made for the accommodation of the alumni who may attend the meeting, during their stay in the city.

ANNUAL MEETING OF THE TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

The Board of Trustees of the General Theological Seminary, will meet in St. John's Chapel in the city of New York, on Monday, the 24th day of June, at 6 o'clock, P. M. By Order.

May 25, 1839. Henry Anthon, Secretary.

☞ The editors of the Church periodicals are respectfully requested to publish the above notice in their columns.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The Treasurer has to acknowledge *the following, which were received too late to be included in his annual account just closed,*

Remitted by W H Hubbard, Esq, agent at Richmond, Va. *for general missionary purposes*, from Botetourt parish, per Rev D M Wharton, $16 50; from Lexington parish, Amherst, $14; Mrs D Cabell, $5; Mrs Sarah Davis, $5; Mrs D S Garland, $4; per Rev N Sale, $28; from St Andrew's church, Laurenceville, Brunswick co, per Rev Mr Castleman, $36; from Sapony church, Dinwiddie co, per do, $13; from two little children of Lunenburg parish, $10; from St Paul's and Brunswick parishes, King George co, Mrs Edward Smith, $2; Mrs Eliza Dade, $1; Miss Mary Ann Hooe, $2; Mrs Louisa C Hooe, $2; Dr A B Hooe, $3; Miss J S Park, $10; Col John Stuart, $3; Mrs M C Stuart, $2; Ann W Stuart, $1; C H Stuart, $1; J B Grymes, $1; Mrs E Massey $2; Mrs Strestly, $2; Mrs G W Lewis, 50cts; M E Stith, 6cts, $33 56; from Wm J Weir, $4; Jas H Reed, $3; Miss M Gallagher, $2; per Rev Mr Fowler, $9; from Milwood church, Clarke co, per Rev H Stringfellow, Mrs Milton, $5; Mrs Lucy Burwell, $10; Dr R P Page, $5; Mrs J W Page, $2; Lucy F Meade, $1; Wm Meade, $1; Dayton Meade, $1; Harriet Meade, $1; Susan Meade, $1; John Meade, $1; Nathaniel Meade, $1; Wm Meade, $1; David Meade, $1; Geo W Meade, $1; Mary Meade, $5; Miss Seignora Little, $5; Miss Lucy Nelson, $10; Miss E P Nelson, $10; S B Nelson, $5; Philip Nelson, $10; Mrs M C Page, $30; Dr Wm Nelson, $7; John Wyth Page, $5; M W Nelson, $2 50; E H Nelson, $10; Mrs S Nelson, $5; Mrs M Little, $2; Mrs F Meade, $5; Mrs S Page, $2; Mrs E Burwell, $10; Philip Burwell, $10; Missionary box in church, $5; Mrs Garner, $5; from the church, $6 14; Miss Abby Nelson, $2; A R Nelson, $2; Geo H Burwell, $50, $235 81—371 97; less for Bank note, not good, $5; $366 97; one half is $183 48. From St John's church, Spottsylvania, per Rev Z Meade, $8 50. By the hands of Rev George Woodbridge, Mrs Eliza Cooke, Smithfield, per Rev J Smith, for Africa, $10; Mrs B Page, per Rev Mr Hodges, for Athens, $5; St Paul's church, Lynchburg, per Rev Mr Atkinson, $57 50; Trinity church, Shepherdstown, per Rev J H Morrison, $32 50; Mrs Goode, Mecklenburg, per Rev Mr McGuire, $5; Rev G W Nelson $5; John Jeffries, $6; Richmond co, one half, $5 50; Miss Nancy Crawford, per Rev N Sale, general $2; Africa, $2, $4; Miss Harriet Field, per Rev Mr Castleman, $2; Mrs Sarah G Jones, $2 50; Miss Jane Patterson, Africa, $2; Mrs Craig, $1; Miss Martha Gee, $1; M A W, $3; F M W, $2; M A D, 50cts; J E W, 50cts; P B W, 50cts; M A W, 50cts; E J W, $3; for Africa, $10; country clergyman, $1; marriage fee, $5; per Rev T E Locke, $21 50; from St Paul's and Brunswick parishes, Mrs Ann E Grymes, $2; Miss Louisa Grymes, $50cts; Miss Sarah M Grymes, 50cts; Miss Rosalia Grymes, 25cts, $3 25, one half, $1 62; from Grace church, Caroline co, per Rev Mr Friend, Mrs Wm Taylor, $5; Miss G Taliaferro, $2 50; Africa, $7 50; from Miss Lucy F Hooe, Africa, $3; J H H Stuart, Greece, $1, $4; from Roanoke parish, Halifax co, for Africa, per Rev J F Clarke, $15; Mrs Henrietta Clark, Africa, $15; from David Chalmers, Halifax, for Africa, per Rev J Grammar, $30; from Rev J Grammar, $10; from a lady of St James' parish, Mecklenburg, for Africa, $25; Greece, $25, per Rev John Nelson, $50; from Philip Barnwell, $1 for Texas; Charles Simeon Stringfellow, $2 50 for Africa; Henry Martyn Stringfellow, for Persia, $2 50, $6; from young ladies of the Long Branch School, for Mrs Hill's school, $25; from Mrs Whiting, for Greece, $10, $10; part of Sunday practice of a physician, for Texas, $15, $524 10; less premium of Exchange, $5 23, $518 87. Remitted by W P Hunter, Esq, agent, at Savannah, received from Rev Edward Neufville, rector of Christ church, Savannah, one half weekly offerings and collections at monthly meetings from 4th April to 1st June, $12 45. Received from a friend to missions, per Rev C H Halsey, $30. Remitted by R H Gardiner, Esq. of Gardiner, Me. for Persian mission, $100. Remitted by John P Smith, Esq, agent at Louisville, Ky, from Christ church Sunday school, for Greece, $1 50; Africa, $3, $4 50; for education of Wm Jackson an African child, $22; from St Paul's church, Jeffersonville, Indiana, $2 50; from Christ church, Louisville, Ky, $73, $102; deduct Exchange, $2.

Received (per Mr J Swords,) one-half of $35, being the moiety of collections in Christ church, Norwich, Conn, $17 50. Received from two ladies of St Stephen's church, Middleburg, Vt, for Africa, $2. Remitted by Miss Ann F Johnson, from the Ladies Missionary Association of Christ church, Stratford, Conn, to be applied to Mrs Hill's school, Athen's, $50. Total, $830 82.

Charles J. Aldis, Treasurer,
June 19, 1839. Bank of America.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums:—

A collection in Christ church, Troy, to constitute the Rev W F Walker, rector, a life member, $30 71. A collection in St John's church, Troy, Rev Richard Cox, rector, $16 4. Cash, a donation, $5. Annual subscribers, $5. Total, $56 75.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by Thomas Browning, Treasurer,

Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent

Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

The treasurer has further to acknowledge the receipt of the following annual subscriptions, viz. George N Titus, $5. George T Fox, junr, $5.

June 19, 1839. John H. Swift, Treasurer.

P S Donations and subscriptions will be thankfully received by the Treasurer at 158 Water street, or 100 Fourth street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—

Cash, a donation, $5. M O, do $3. Collection in Christ church, Cooperstown, Rev Frederick T Tiffany, rector, by the hands of Mr H Scott, $6 50. Annual subscribers, $1. S C Nichols, donation, $1. Total, $16 50.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by Thomas Browning, Treasurer.

Or at the Depository, 28 Ann street, by
Thomas C Butler, agent.

Where may be had the society's tracts.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The treasurer of the General Protestant Episcopal Sunday School Union acknowledges the receipt of the following donation:—

From the Sunday school fund of St Bartholomew's church, by the Rev L P W Balch, rector. $25.

John W. Mitchell,
Treas. of Gen. Prot. Epis. S. S. Union.
New York, June 17, 1839.

GENERAL THEOLOGICAL SEMINARY.

The treasurer acknowledges the following contributions towards defraying the current expenses of the Seminary, viz. From Mr B B Howell, treasurer of St Peter's church, in the city of New York, the amount of a collection in that church on the 9th inst. $80 95; from the Rt Rev G W Doane, D D, the amount of a collection made in St Mary's church, Burlington, N J, on the 9th inst. $25; and from Mr Francis Gurnee Smith, warden of St Peter's church in the city of Philadelphia, by the hands of the Rev Dr Anthon, a contribution from that church's "quarterly collections for church objects," $250.

Wm. H. Harison, Treasurer.
New York, June 19, 1839.

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to June 20, from the following persons, viz.

Wilson Hall, N Y; Rev H Adams, Kingston, N Y; Wm Marshall & Co, Philadelphia, with remit; Marcus Hungerford, Watertown, N Y; Rev Isaac Swartz, Troy, N Y; R S Adams, Louisville, Ky; Rev E M Forbes, Wilmington, N C; Rev J W Brown, Astoria, L I; Marsh, Capen, Lyon & Webb, Boston, Mass; Kay & brothers, Philadelphia; Joseph Whetham, Philadelphia; C Stimpson, Boston, Mass; Rev E Williams, Cold Springs, N Y; Rev Thomas F Davis, Salesbury, N C, with remit; J C Spencer, Albany, N Y; Rev D Babcock, Ballston Spa, N Y; Rev E C Bull, Brookfield, Conn; Austin Altiline, Philadelphia.

Packages forwarded by the Protestant Episcopal Press.

Rev Hiram Adams, Kingston, 1 package, left on board steamer R L Stevens; G Physon, 1 package, left on board steamer Westchester; George Rowland, 1 package, left on board brig J W Kimpton, for Norfolk, Va.

UNION DEPOSITORY.

28 Ann-street.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending June 18, from the following persons, viz.

Rev H J Attwater, Mount Morris; Charles Stimpson, jun, Boston.

Packages forwarded by the Episc. S. S. Union, during the week ending June 18.

To T Latimer, Philadelphia, 1 package, per Union Line; to Rev H J Attwater, Mount Morris, N Y, 1 package, sent to Sharp, Tuttle, & Co's, care of Mr Bond; to C Foote, Bridgeport, 1 package, per steamer Fairfield; to Charles Stimpson, jun, Boston, 1 package, sent to No 2 Wall st: to Rev C J Todd, Reading Ridge, Conn, 1 package, put on board steamer Fairfield; to Rev Calvin Colton, 1 package, sent to 7 Murray st; to Miss R Smith, Secretary E Tract Society, Philadelphia, 1 package, care of T Latimer; to Rev Moore Bingham, Enosburgh, Vt, 1 package, delivered Mr Samson; to J and J N Bogert, Geneva, 4 packages, sent to J and H G Langhy, Chatham st; to Rev Thomas Mallaby, Goshen, 1 package, delivered Mr F J Parsons; to Rev R Sherwood, Hyde Park, 1 package, sent to Rev Dr McVickar's.

HAWKS' CHURCH HISTORY.—A narrative of events connected with the Rise and Progress of the Protestant Episcopal Church in Maryland. Being vol 2 of Contributions to the Ecclesiastical History of the United States. By Francis L. Hawks, D D. Just published, and for sale by Louis Sherman, 142 Fulton st.

June 22, 1839.

ADDRESS WANTED.

IF Mrs. Jane Hays, widow of the late Thomas Hays, of New York, Chairmaker, who died about 8 or 9 years ago, will forward her address to the publisher of the Colonial Churchman, Lunenburg, N. S. she will hear from a very near relative, who is anxious to make some important communications to her without delay.

Lunenburg, May 30, 1839.

☞ The Editor of the Churchman, New York, will serve the cause of humanity by giving the above an insertion, and causing the same to be printed in one Methodist, and one Baptist newspaper, published in that city.

A CARD.—Mrs. Edwards, (formerly Miss M. Oram,) informs her friends and the public generally, that she has opened a Boarding and Day School, at No. 1 Albany street, corner of Greenwich, and is now ready to receive pupils.

The course of instruction will include all the branches of the French and English languages, necessary for a female education, and for which the best masters will be engaged.

References,—Mrs. J. Waddington, Mrs. Dr. Van Rensselaer, Rev. Dr. Milnor, Rev. Dr. Wainwright, Rev. Dr. Whittingham.

Terms made known on application at the school.

June 1, 1839. 2m.

NEW YORK INSTITUTION FOR THE BLIND.—The subscriber, treasurer of the Institution for the Blind, acknowledges the receipt from Robert Gracie, Esq. (Executor,) of twelve thousand five hundred dollars in Bonds and Mortgages, and twelve hundred and fifty dollars in Insurance Stock, which, with two thousand in cash before received, makes the sum total of fifteen thousand seven hundre and fifty dollars, and is in full for legacy left to the Institution by the late Miles R. Burke, of this city. Silas Brown, Treasurer,

June 1, 1839. 172 Pearl st

NEW YORK ORPHAN ASYLUM.—The subscriber Secretary of the Orphan Asylum, acknowledges the receipt from Robert Gracie, Esq. (Executor,) of twelve thousand five hundred dollars in Bonds and Mortgages, and twelve hundred and fifty dollars in Insurance Stock, which, with two thousand in cash, before received makes the sum total of fifteen thousand seven hundred and fifty dollars, and is in full for legacy left to the asylum, by the late Miles R. Burke, of this city.

Maria Montgomery, Secretary,
June 1, 1839. 49 Bond street.

TO LET OR LEASE FOR AN EPISCOPAL FEMALE SEMINARY—The well known Flushing Institute, occupied for the last seven years by W. A. Muhlenberg, D. D. as a Seminary for boys. It is beautifully situated within the limits of the village on a rising eminence, commanding a fine view of the surrounding country. The building is three stories high and basement, one hundred and eleven feet front, and forty-six feet deep, supported by columns. The outbuildings are numerous. Attached to the premises are six acres of ground well ornamented with trees and shrubbery. The whole is admirably calculated for the purpose for which it is intended. It is believed so fine an opening for an extensive Female Seminary is seldom presented. To a clergyman or some suitable person the terms for the above premises will be moderate. For further particulars inquire of or address Jehiel Jaggar, Flushing, L. I. or Jaggar & Varick, 150 Front st. New York.

May 25, 1839.

ORGANS.—The subscriber offers for sale the following Church and Parlor Organs:—1 swell organ in a painted case, (imitation of oak,) suitable for a Church; 1 do do in a mahogany case; 1 do do in an elegant Gothic case; 3 small Chapel organs, without a swell; 2 elegant parlor organs, four stops; 3 do do two stops. Inquire at the manufactory in Centre st. east end of Canal st.

May 25, 1839. tf. Henry Erben.

FOR SALE OR TO LET.—Pew No. 41, St. John's Chapel, pleasantly situated in the North Aisle, body of the Church. Inquire at 117 Pearl st. or of the Sexton.

May 25, 1839. 3t.

BLUNT'S WORKS.—Lectures upon the history of Abraham and Jacob, in 1 vol. 12mo. Lectures upon the history of St. Paul, in 1 vol. 12mo. Lectures upon the history of our Lord and Saviour Jesus Christ, in two vols. 12mo.

Hare's Sermons.—Sermons to a Country Congregation. By Rev. W. H. Hare. First American edition, in 1 vol. large 8vo.

Bunyan.—The Life, Times and Characteristics, of the author of "Pilgrim's Progress." By the author of the "Life and Times of Whitefield," in 1 vol. foolscap 8vo. with elegant steel engravings.

Louis Sherman, 142 Fulton street.

May 18, 1839. tf.

MISS DRAPER'S SEMINARY,—Hartford, Conn.—The year is divided into two terms of twenty-two weeks, each commencing the second Wednesday in September, and first Wednesday in March. Two weeks vacation in winter and six weeks in summer.

Terms:—Tuition in English for a term of twenty-two weeks, $16; music with use of instrument, $26; French and Spanish, $12 each; Latin, $6; drawing, $12; ornamental needle work, $8. Board, exclusive of washing, (which is fifty cents per dozen), $3 per week. There are other incidental charges for fuel, lights, &c.

It is expected that one half the charges for board and tuition will be paid in advance.

For the character of the Seminary, reference may be had to—

Rt. Rev. T. C. Brownell, D. D.; Rev. G. Robbins, Rev. G. Burgess; J. M. Goodwin, S. H. Huntington, and Geo. Beach, Esqr's. Hartford; Rev. C. S. Henry, D. D New York, Rev. N. S. Wheaton, D. D. New Orleans, Rev. T. Strong, Greenfield, Mass.

May 25, 1839. 3m.

TRINITY SCHOOL.—76 Varick street.—Rev. Wm Morris, Rector; James Millett, A. M., Latin and Greek languages; ——— Pestiaux, French language. This institution consists of a Classical and an English department. In the former such a course of studies will be pursued as will qualify the pupil for admission into any college in the United States. In the latter instruction will be given in Orthography, Elocution, Arithmetic, Geography, Writing, with the use of the Globes and Maps, Astronomy, Grammar, Rhetoric, History, Algebra, Geometry, Chemistry, Natural Philosophy, and Natural History.

TERMS *per quarter* of twelve weeks.

For the English Department.	$10 00
For the Classical and English Department	12 50
French, Spanish, Italian, and German, each	5 00
Stationary, - - - -	50
Fuel per season, -	1 00

Any further information respecting the school can be obtained by application at the school. nov3

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

BOARDING SCHOOL AT NEW HAVEN.—Miss Angelica Gilbert and Miss Edwards would make known to parents who are desirous of placing daughters at School in New Haven, that their summer term commences on the 6th of May, and that their card of the expense will be furnished on application, referring to their employers in New York and other places who have had, or now have daughters with them. Their house, situated on a good street near the green, accommodates well about thirty.

References, to Right Rev. Bishop Onderdonk, Rev. Dr Brodhead, Rev. F. L. Hawks, Judge Betts, Dr. S. W. Moore, Prof. N. F. Moore, Geo. P. Shipman, Esq. Leonard Kip, Esq., B. T. Butler, Esq., Oliver Kane, Esq., Ambrose L. Jordan, Esq.

March 23, 1839. 6t.

PANORAMAS OF JERUSALEM AND THEBES.—These Panoramas are now open for exhibition at the New Rotunda, corner of Prince and Mercer streets, Broadway, opposite Niblo's Garden.

The Panorama of Jerusalem

Is a splendid painting, of the largest class, covering a surface of ten thousand square feet, painted from drawings taken by Mr. Catherwood, in 1834.

The Panorama of Thebes, in Egypt,

Painted likewise from Mr. Catherwood's drawings, is superior, as a work of art, to any Panorama before exhibited.

The Panoramas are brilliantly illuminated every evening by upwards of 200 gas lights, and explanations of the pictures given in the forenoon, afternoon, and at half-past 8 o'clock in the evening.

Open from 9 in the morning till half-past 9 o'clock in the evening. Admittance 25cts. to each Panorama.

Books of description may be obtained at the door at 12 1-2 cents each.

May 4, 1839. 4wi.

NEW BOOKS,—Lectures upon the History of St Paul, delivered during Lent, at the Church of the Holy Trinity, Upper Chelsea. By the Rev. Henry Blunt A. M. From the seventh London edition.

Life of the Cardinal de Cheverus, Archbishop of Bordeaux. By J. Huen Doubourg, ex-professor of theology. Translated from the French by Robert M. Walsh. Just published and for sale by Louis Sherman.

SERMON ON EDUCATION, by the Rev. Isaiah G. De Grasse, preached at the Episcopal Free Church, for the people of color in this city. The proceeds of the sermon will be given for the benefit of the Sunday school attached to the church. For sale at the office of the Churchman, No. 142 Fulton-sreet; General Protestant Episcopal Sunday School Union, 28 Ann-street; Swords, Stanford & Co, 152 Broadway, and at the office of the A. A. S. Society, No. 143 Nassau-st.

March 16, 1839 tf.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES. Mrs. Isaac Wilkins and Miss Boyd purpose on the 7th of May opening a Boarding and Day School in ... Eighth and Ninth Avenues. The location is very desirable, affording all the facilities of the city, and enjoying the advantage of a pure and healthy atmosphere. Parents and guardians having children to educate may rely that no exertion will be wanting to promote the improvement of pupils, and that every maternal attention will be paid to their deportment, health, and happiness.

Terms, payable quarterly in advance.—For boarders $200 per annum, exclusive of tuition.

Elementary Class.—Spelling, reading, and plain sewing $5; ditto, with writing, $6; arithmetic, history, definitions and geography, $8.

Junior Class.—English grammar, ancient history, Bible geography, astronomy, natural history, natural philosophy and composition, $10.

Senior Class.—Chemistry, rhetoric, moral and mental philosophy, mythology, logic, with a general course of belles lettres, $12

Additional Charges.—Music, with use of piano $20; French and drawing, each, $10; drawing models $1; dancing, (entrance, $5,) $10; ornamental needlework, $3; pew rent, $2; stationary, $2; fuel for the season, $2; washing, $6; lessons in making wax flowers, $1 per lesson.

Boarders will provide bed, bedding, towels, spoons &c. No deductions for absence, except for protracted illness. Particular attention paid to the morals and manners of the pupils. A quarter's notice to be given before removing a pupil. Young ladies received at any time during the quarter, and charged in proportion from the time of commencing.

Regular quarter days September 1, November 22, February 14, May 7.

Mrs. Wilkins and Miss Boyd are permitted to make the following references:—

New York.—Right Rev. B. T. Onderdonk, D. D.; Rev. Professor Turner, D. D.; Rev. Samuel Seabury, D. D.; Rev. Hugh Smith, D D.; Samuel Boyd, Esq.; G. M. Wilkins, Esq.; C. J. Aldis, Esq.; Mrs. Edward Prime.

Ogdensburgh.—Hon. John Fine.

Brooklyn.—Theo. Dwight, jun.; Mr. Maxwell.

Philadelphia.—Rev. George Boyd.

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem."—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will be receive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

YONKERS FEMALE SEMINARY.—This institution is situated on the bank of the Hudson river, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., and is under the charge of Mr. and Mrs. Bleecker, late of the Franklin Academy, Singsing.

Its healthy situation, commanding prospect, pleasant retired walks extending over many acres shaded by forest trees, and its easy access from the city, being only seventeen miles distant, recommend this location to public patronage.

The Summer Term commences on the first of May, and the Winter Term on the first of November, each of which is succeeded by a vacation of four weeks.

Application for admission of pupils may be made by mail, addressed to the subscriber, at the Seminary. Circulars may be obtained from Mr. Tho. N. Stanford, of the firm of Swords & Co., Broadway; Mr. George Brinckerhoff, at the office of the New York Times, 45 William street, or at the bookstore of Mr. R. Carter, corner of Canal and Mercer streets.

GEO. W. BLEECKER, Principal.

References,—Lemuel Wells, Esq. Rev. A. H. Crosby, Rev. Thomas Birch, Messrs. Samuel Thompson and William L. Morris, Yonkers. Messrs. William Nelson and Isaac Seymour, Peekskill. Messrs. Leonard Bleecker and Edward Kemeys, Singsing. Rev. William Berrian, S. H. Cone, J. F. Schroeder, Messrs. James Bleecker & Co, Thomas N. Stanford, J. D. Stevenson, and the Editors of the "New York Express," New York. Mr. James Patten, jun. Philadelphia. Rev. B. F. Welsh, Albany. Rev. B. M. Hill, Troy. Rev. John Dowling, Providence R. I. Mr. E. L. Lockwood, Cincinnati, O. Mr. Jonathan Tucker, Mobile, Ala. Francis Ilsley, jun. Esq. of the house of Reynolds, Byrnes & Co. Messrs. Thomas Magoffin and J. B. Byrne, New Orleans. Messrs. Robert Dunbar, Wm. St. John Elliot, L. R. Marshall, Natchez. Feb. 10. 3m.

POETRY.

From the Dublin University Magazine.

THE VISITATION OF THE SICK.

I.

The chamber's gloom grows more profound—
A hush comes o'er each household sound,
And stifled sigh, and whisper low,
And silent flitting to and fro,
Speak to all hearts of mortal clay
Fast wearing unto dust away.

II.

"Peace to this house"—how sadly dear
Enters that voice of blessing here!
That voice, to share whose glad employ
Of prayer and praise, in quiet joy
Oft walk'd the sufferer forth, when high
The sabbath bells chimed through the sky.

III.

There breathes a sound of murmur'd prayer—
The faint response scarce stirs the air,
Meek as the heaven towards which they steal,
As round the dying couch all kneel;
His household's parting prayer with one
Wending to God his way alone.

IV.

Spread forth a sacred feast appears—
Yet blame not though 'tis shared in tears;
(For was there heard no sorrowing sound
That night when first such cup went round?)
Nor strange the thought that there hath birth—
"This is with *him* our last on earth."

V.

But wo most for that hour too near,
When slow comes forth the muffled bier—
When loud is heard, 'mid crowding din
A voice of mourning far within—
As graveward moves man's stronger kind,
The wail of woman left behind!

VI.

Be past all this, and ask we why
(And well such question claims a sigh,)
From all such forms in this our day
Why falls our England's love away,
The forms that graced her Church's prime,
The rituals of her elder time?

VII.

The noblest with which man could bring
His praise before th' Almighty King;
The sweetest when his lips would move
In blessing all a Father's love;
The humblest when the soul would pray
For chastening wrath to pass away.

VIII.

All beauteous service, who, as while
He gazed up through some minster's aisle,
Where day, to crimson glory turn'd
Strained through the tinted oriel, burn'd
Thy solemn chaunt yet idly heard,
His heart, his heart of hearts, unstirr'd?

IX.

Or better, where the church tower green
Look'd meekly o'er some hamlet scene;
Where in the breeze the rose amain,
Bent forth to kiss each ivied pane;
Who 'mid the rustic choir hath stood,
Yet felt not to be there was good?

X.

Oh, pray that soon, all wandering o'er,
We ask for our old paths once more—
The paths in which our fathers walk'd,
And with our giant spirits talk'd,
Deeming with *such* they scarce could err,
With Ridley and with Latimer.

From the Episcopal Recorder.

This lamented lady was the widow of Tyler Maynard, Esq., a respectable counsellor of the bar of New York, and daughter of the late Geritt H. VanWagenen, Esq., for many years a warden of St. George's Church, in that city. Her eminently pious and enviable character, her talents as the head of an excellent seminary for the education of young ladies, and her active benevolence as a directress in several of the interesting charitable institutions of New York, have made her demise a subject of deep distress, not only to the extensive circle of her relatives and friends, but to the church of which she was a most useful member, and to the community at large.

On Sunday, May 19, the Rev. Dr. Milnor, who had been her spiritual guide for more than twenty years, improved the melancholy providence in a discourse which was listened to with the deepest interest by the congregation of St. George's. We could wish that the whole of this interesting sermon might be published for the benefit of God's afflicted people, for we are confident that many an aching heart must have been comforted and strengthened by the delightful and scriptural view which the preacher took of God's mysterious dispensations towards his children. The deep feeling of the afflicted pastor, which at times almost prevented utterance, seemed to meet a corresponding emotion in the hearts of his auditors.

The discourse was founded on Job ii. 10. "What! shall we receive good at the hands of God, and shall we not receive evil?"

The doctrine taught was the obligation on Christians of submissive and cheerful resignation to the afflictive dispensations of God's providence, as illustrated in the character and conduct of Job. The certainty of their occurrence in the lot of every individual, our incompetency to judge of the reasons of their infliction, and the salutary results often seen to follow, were urged as motives, not merely to submit to the sufferings they may occasion, but to *receive* them with a temper conformed to the divine will, nay, with entire approbation. Reference was had to the unquestioned sovereignty of God, his justice, his wisdom, his goodness—to the instrumentality of affliction in accomplishing the divine purposes, in giving exercise to and improving the Christian graces; and the wisdom of living in a constant state of preparation for its occurrence was strongly urged.

In the conclusion of his discourse the preacher referred in the following terms to the event by which it was occasioned:—

"A few words in relation to the recent unexpected and heart-rending calamity that has induced the delivery of this discourse. The union of heartfelt gratitude to God for mercies bestowed, and Christian equanimity under calamities inflicted, was seldom more signally exemplified than in the life and conduct of our beloved and lamented parishioner, Mrs. Rachel Maynard; over whose remains the solemn service of the Church was, a few days since, performed in this place; consigned in the providence of God, many years since to a state of widowhood by the loss of a beloved husband, bereaved since of her respected and affectionate parents, and besides mourning the loss of many dear relatives and friends, called more recently to be the witness of the prolonged sickness and ultimate removal of a daughter possessed of every qualification that could endear her to a mother's heart, we can testify, not to the stoical indifference, but to the unmurmuring Christian resignation with which she met every afflictive visitation at the hands of God.

"Nor was she less to be esteemed as a comforter of others in affliction. There are not a few now present, and your pastor is among the grateful number, who under circumstances of sickness and suffering, have experienced her assiduous attentions, and rejoiced to witness in the untiring kindness of our friend, the influence of His blessed example who went about doing good, on the affections and the practice of his amiable disciple.

"And what was to be expected when disease assailed, and death threatened such a Christian, but that she who had so often been the comforter of the afflicted, and with her soothing sympathies was wont to teach that lesson of practical wisdom implied in the expostulation of our text, should be enabled, even in the extremity of suffering, to 'sing both of mercy and of judgment,' to bear without repining the rapid demolition of her mortal structure, to speak with calmness of the expected severance of the most tender ties, and in the last moment of dissolving nature, to welcome death, not as an enemy, but as a friend?

"Thus peaceful were, in fact, the last moments of that excellent lady, whose loss is alike mourned by the church of which she was so bright an ornament, by the youthful subjects of her daily instructions, by a large circle of weeping relatives and friends, and above all, by one whose chief solace is, we trust, the promises of Him who has declared that he will be a Father to the fatherless, and the protector of all who trust in him.

"May we all improve this afflictive providence. Brief was the period between the first assault of sickness and the final stroke of the destroyer. Oh, how brief, had the whole work of preparation for eternity been left to the few days in which, under much bodily suffering, the frail tenement was sinking into dissolution. But happily our beloved friend was guiltless of that dangerous delusion, to which hundreds are daily falling the ruined victims, of postponing the work of repentance to a dying hour. For more than twenty years she had been walking in the ways of godliness. Having consecrated her heart to her Saviour Christ in the vigor of her days, and uniformly adorned the doctrine she professed, she was ready for the summons, and received it without dismay. Few have been the instances of your pastor's being called to offer the consolations of the Gospel to the sick and dying in which he has witnessed a more humble resignation to the divine will, or a more confiding faith in the Saviour, than in that of our lamented friend. She was manifestly favored with his presence from the commencement of her visitation to the sad result in which it terminated, and to the last rested in calm assurance on his promises, and looked forward with holy hope to her inheritance in the skies. Those who knew her need not be told how solid was that foundation on which she built her glorious expectations. Distinguished as was her life by unvarying attention to every relative duty; extensive, in proportion to her means, as was the range of her beneficence; devoted as was her piety to God; her reliance for salvation was exclusive on the free and sovereign grace of her Redeemer. His perfect righteousness and atoning sacrifice were the only grounds of her dependence, and we doubt not that she is now realizing its abundant sufficiency in the realms of eternal blessedness and glory. To the respected relatives of the deceased we say, great is your loss, but greater is her gain. Doubtless the tribute of your tears is due to the memory of her whose sweet converse and endeared attentions it is no more your privilege to enjoy on earth. But sorrow not as those without hope. Let your consolation be the recollection of those joys of past association, and the prospect of a future reunion, when she who now sleeps in Jesus, shall be brought up from the silence of the grave, and you, dying in the same faith, shall with your beloved friend, be ever with the Lord.

"Above all, let us bless God for the good so long vouchsafed us in the faith, and holiness, and bright example of our departed friend. What! have we received, in these respects, so much good at the hands of God, and shall we not receive evil? Yes, and be grateful that it has been mitigated by circumstances of solace, and comfort, and hope, such as but seldom, to the same extent, are realized in the death of those we love.

"To the pious of her own sex in this congregation we say, imitate her humility, and zeal, and perseverance in the duties of piety, and her unwearied diligence in all the exercises of charity and love; and then expect that, when He who is now crowning your lives with his loving kindness and tender mercies shall intimate to you your approaching passage through the dark valley, you may be blessed with the same radiant view of the sweet fields and delightful pastures that lie beyond.

"'There everlasting spring abides,
And never-fading flowers;
Death, like a narrow sea divides
This heavenly land from ours.

"'Could we but climb where Moses stood,
And view the landscape o'er
Not Jordan's stream, nor death's cold flood
Should fright us from the shore.'"

From the British Magazine.

ON SOCIALISM.

Dear Sir,—I promised to furnish some statement of the results which the socialists deduce from their first principle of the non-responsibility of man. Christianity declares this responsibility; therefore Christianity is renounced. Thus they are driven to find motives of action in other sentiments than can be learnt in the gospel revelation. They cannot go to deism for lessons, since the material philosophy, which lies at the bottom of their system, assures them that of the power or powers by whose agency they came into the world nothing can be known. Here, then, we have their first palpable distinction, the omission of all worship. I am aware that a spurious metaphysic has given this cast to most of the opponents of our faith in the present day; yet, as a *sect*, atheism (as distinguished alike from antitheism and from the deism of such men as Lord Herbert of Cherbury) is a distinguishing mark of the socialists. Another peculiarity, though common to them with some obscure bodies, is the notion that it is immoral to receive the profits of trade and commerce—that an artificer has the full right to all the earnings which are, under the prevailing system of society, derived from his work by his master. Here, again, one can trace the result of a fundamental error. For in denying Christianity, and in denying, moreover, that moral sense which even the better part of infidels recognise, these persons lose all notion of any source of power beyond that which the old school of infidels has ever recognised, viz. the right of conquest. Yet Mr. Owen, like his predecessor, Spence, carries the principle more consistently out than they generally do, for he extends his democratic amendments to the workshop instead of confining them to the body politic. But as some believers in the Gospel once delivered to the Church may have imbibed this individual portion of the atrocious system, (and the experience of what took place among the German anabaptists, &c., may teach us the possibility of such errors arising in unsuspected quarters,) it is well to remark, that there is not a portion of the Scriptures, nor a century in the history of the Catholic Church, which can be consistently interpreted, except upon the supposition that the Lord came not to destroy but to sanctify the ancient relations of mankind. I need not remind the readers of the British Magazine of the sandy foundation on which the anabaptist deduction from the history of the infant church at Jerusalem rests. I pass on to the infatuated disclaimer of all schemes of government which the socialists make. To reduce civilized mankind into one vast federative union of little societies presupposes that, without the prospect of eternal judgment, it is possible for a scheme of morals to be so far sanctioned as to be made binding upon every mind alike. But if that awful sanction could be dispensed with, the general adoption of an educational scheme on their principles would yet be requisite before society could undergo such an wholesale resolution; and as a minister of that Catholic Church against which the gates of hell shall not prevail, I may safely venture to tell the party that, though they may do a great deal of mischief, their full triumph will never, *can never*, be realized. I spare your readers the painful detail of the most disgustful part of the system, of which it will be sufficient to say, that their views upon the subject of sexual intercourse are identical with those of all recent infidel writers, except those of the utilitarian mould; and that, like all their impure predecessors, they cannot render their scheme of libertinism feasible, except by the advocacy of public schools in which children are to be brought up without any connexion (of a direct nature) with their parents; to render the violation of the seventh commandment reasonable, the fifth must be thrown aside. Thus Owenism panders to vice, and we have already seen that it panders to the love of power which infests our fallen nature.

In calling the more common periodicals "accredited sources of information" I may have possibly erred, but I can cite a more valid authority as to the infection which has been spread within the last twelve months. Mr. Dudley, the respectable agent for the British and Foreign Bible Society, mentioned, at a meeting, in December, of the Farnham auxiliary, at which the bishop of Winchester presided, that socialism had spread fearfully in the north, and that a great many editions alike of the Social Bible and Social Hymns had been sold, I am happy to add, that in the important county from which I write, the efforts of infidelity in this new form have been early (and, it is hoped, successfully) met.

NEW ENGLISH VERSION.

A disposition to change is natural to a progressive state of society. It results not merely from the love of novelty, for that would be corrected in the most of our race by the force of habit. But in proportion as an individual increases in knowledge, he becomes sensible of the imperfections of his own works and of those of his fellows, and his increasing acuteness of perception impels him to endeavors at improvement. Such endeavors are prompted by a laudable spirit, but are seldom properly directed. In a certain sense all the works of finite minds are imperfect; but some have been wrought with that degree of art and of care, that any attempt by man to improve them must necessarily injure their fair proportions, or mar the delicacy of their parts. Who would again apply the chisel to a statue of Phidias, or the pencil to a painting of Zeuxis? The question in such instances is not, whether the eye of an acute critic can discern a defect or a blemish; but, whether an attempt at the improvement of a part would not hazard the beauty of the whole.

Such, in some sense, appears at present the state of the question respecting a new version of the Bible in the English tongue. Our present version was made at a time and under circumstances in many respects peculiarly favorable. Learning was not so generally diffused, but it ran in deeper channels. The persons selected for the work of translation are acknowledged to have been men eminent for scholarship. The English language itself was purer than it is in the present age. Its native purity and original simplicity appear to have been embalmed in our present version. Let us not be understood as expressing our unqualified approbation of the translation. It would not be difficult to point out numerous instances in which it appears to be defective or erroneous. But it would be difficult for any scholar, or any number of scholars, at the present day, to translate a book of the same size with as few errors; whilst for those accustomed to the different taste and varied mode of expression which now prevail, to retain a style so simple, so pure, and at the same time so rich, so majestic, and so appropriate, speaking after the manner of men, would be impossible.

Baptist Advocate.

CONTENTMENT.

1. When Christ bade us limit our care to the day that is passing over us, he consulted our natural quiet no less than our spiritual welfare; since the chief sources of most men's uneasiness are, chagrin at what is past, and forebodings of what is to come: whereas, what is past ought to give us no uneasiness, except that of repentance for our faults; and what is to come ought much less to affect us, because with regard to us and our concerns, it is not, and perhaps never will be.

2. Plutarch, speaking of that inviolable friendship which subsisted between Pelopidas and Epaminondas, says: "The true and only cause of this excellent conduct was their virtue, which kept them, in all their actions, from aiming at *wealth* and *glory*, which fatal contentions are always attended with *envy*; but being both equally inflamed with a divine order to make their country prosperous and happy by their administration, they looked upon each other's success as their own.

3. In general, as he observes, among the Grecians, personal enmity borne by great men of the same city to each other, exceeded that which they bore to the enemies of their country. The same passions have operated in the same manner among Christians, of which we have a remarkable instance at the siege of Constantinople by Mahomet II., when such was the animosity subsisting between the Greeks and Latins, within the city, that one of the former declared, he had rather see a Turk's turban in Constantinople than a cardinal's cap.—*Senex.*

PIETY.

Piety is neither the dream of a mystic, nor the fanaticism of a recluse. It is a solid, sober, rational devotedness, to the source, at once, of goodness and wisdom. It is not gloomy, it is not severe; it is cheerful as the light of heaven; the only sure principle of happiness and enjoyment; able to make you dwell under the defence of the Most High, and abide under the shadow of the Almighty. You know not what you lose; for it is piety, which, in all times, and in all countries, has given strength, and spirit, and alacrity, to the best and ablest benefactors of mankind. It is the true devotion that draws down the richest blessings of our heavenly Father; nourishing the intellect, purifying the affections, and gently elevating the morals of the mind and heart. And well may it produce those glorious effects; for, to use the words of a writer, only not inspired, "It is the breath of the power of God; and a pure influence, flowing from the glory of the Almighty; which, in all ages, entering into holy souls, has made them friends of God. For God loveth none, but him that dwelleth with wisdom."

Bishop Jebb.

THE FABLE OF THE OAK, THE VINE AND THE BRAMBLE.

"How rapidly you have grown of late," said a Bramble one summer afternoon to a beautiful Vine which clung to the branches of a towering Oak; "you have become the admiration of all the trees of the forest." The Vine began to spread her leaves and to exhibit her clusters, and strove to look larger and more beautiful as her wily neighbor proceeded.

"You are often the subject of conversation among us, but one circumstance occasions with all a world of surprise."

"What is that?" inquired the other, as her vanity and curiosity began to be alike excited.

"No one can imagine," replied the Bramble, "why you adhere so pertinaciously to that surly Oak. He must be a very heavy weight for you to bear; but had you not sustained him he must have fallen long ago."

The poor Vine had imagined till that moment that she was supported by the Oak. But now she thought that she saw her error, and with the eagerness excited by her newly-acquired knowledge, she unclasped her tendrils and stood aloof, leaving the Oak to his fate.

During the remainder of that afternoon the Vine and the Bramble rejoiced together in anticipation of their neighbor's fall. But in the night a storm arose, and ere the morning the Vine lay stretched on the ground. When the woodman passed, his admiration was excited by the majestic Oak, which stood in all its fair proportions, with its root in the heart of the earth, secured in the nether rock, and its top towering in the clouds, the lord of the forest. The prostrate Vine, and the useless Bramble, he consigned together to the fire.

Baptist Advocate.

THE CHURCH—PRESUMPTIVE ARGUMENT IN ITS FAVOR.

"In Church matters men are slow to admit that law of truest philosophy recognised and hallowed by divine revelation, which bids us act, in all practical subjects, on the side of the greater probability. The Church system, whether right or wrong, is at all events a very consistent and very consolatory theory. They who object to it must be prepared with something equally consistent and consolatory in its place. They must give us something equivalent, as a satisfaction of our spiritual needs, to that of which they would rob us. The Church system, fully carried out, (whether it be true or false is not here the question,) is undoubtedly calculated to supply with constant and nutritious food those who are 'hungering and thirsting after righteousness.' Its daily services, its frequent communions, its weekly fasts, its holy anniversaries, all this certainly bears the *semblance* of an attempt to realize heaven upon earth, to make God all in all, to bind men together by the ties of Christian brotherhood, to promote those tempers of child-like submission, and humility, and unselfishness, which no believer in divine revelation doubts to be the distinctive features of the evangelical character. Is this no presumption in favor of the divine origin of the system? Does it not, at least, make it worth a man's while to examine the question? Is it not enough to make him pause before he rejects the theory? Should it not make him slow to talk against it until he has good reason for disbelieving it? And if he be one of those whose occupations do not suffer him to examine the question for himself, is there not enough in the evidence by which the Church comes recommended to every *docile* mind to constitute a reason for acting upon her provisions? Is it not with the Church system as with Christianity itself, that the burden of proof is with its opponents? It *exists*; and it is for those who deny its apostolicity to show how and when it originated. And no account can, as the author conceives, be given of its origin which does not connect it with the apostles, and through them with the divine Head of the Church."—*Rev. Mr. Oakley.*

THE TREE OF LIFE.

To whom, blessed Lord Jesus, should we go? Thou hast the words of eternal life. Thou art the true tree of life, in the midst of the paradise of God. For us men, and for our salvation, thou didst condescend to be planted, in a lowly form, upon the earth. But thy head soon reached to heaven, and thy branches to the ends of the earth. Thy head is covered with glory, and thy branches are the branches of honor and grace. Medicinal are thy leaves to heal every malady, and thy fruits are all the blessings of immortality. It is our hope, our support, our comfort, and all our joy, to reflect, that, wearied with the labors, and worn out with the cares and sorrows of a fallen world, we shall sit down under thy shadow with great delight, and thy fruit shall be sweet to our taste.

Bishop Horne.

CHRIST'S AMBASSADORS.

Any man may read the Sriptures or make an oration to the people, but it is not that which the Scriptures call preaching the word of God, unless he be sent by God to do it. *For how can they preach except they be sent.* Rom. x. 15. A butcher might kill an ox or a lamb, as well as the high-priest; but it was no sacrifice to God, unless one of his priests did it. *And no man taketh this honor to himself but he that is called of* God, *as was Aaron.* Heb. v. 4. Any man may treat of public affairs as well as an ambassador; but he cannot do it to any purpose, without a commission from his prince. As suppose a foreign nation should set up one among themselves to make a league with England, what would that signify when he is not authorized by the king to do it? And yet this is the case of many among us, who, as the Apostle foretold, cannot *endure sound doctrine, but after their own lusts heap to themselves teachers, having itching ears,* 2 Tim. iv. 3. But such teachers as men thus heap to themselves, howsoever they may tickle their itching ears, they can never touch their hearts: for that can be done only by the power of God, accompanying and assisting his own institution and commission. Insomuch that if I did not think, or rather was not fully assured, that I had such a commission to be an ambassador for Christ, and to act in his name, I should never think it worth the while to preach or execute any ministerial office; for I am sure that all I did would be null and void of itself, according to God's ordinary way of working; and we have no ground to expect miracles. But, blessed be God, we in our Church, by a successive imposition of hands, continued all along from the apostles themselves, receive the same Spirit that was conferred upon them for the administration of the word and sacraments ordained by our Lord and Master, and therefore may do it as effectually to the salvation of mankind as they did. For as they were, so are we, ambassadors for Christ.

Bishop Beveridge.

GOD'S JUDGMENTS.

Though God's judgments may be secret, yet they cannot be unjust; like the great deep, indeed, an abyss unfathomable: but, though we have no plumb-line of reason that can reach it, our faith assures us, there is justice at the bottom. Clouds and darkness are round about him, saith the Psalmist; but, as it follows, righteousness and judgment are the habitation of his throne: so much we may easily discern through all the veils and curtains that envelope him, that justice stands always fast by his judgment-seat.—*Archbishop Sancroft.*

MY BELOVED SON.

In this word lies all the comfort of a Christian. No pleasingness, no acceptance indeed out of him; but in him, all acceptance of all that are in him. Nothing delights the Father but in this view; all the world [is] as nothing in his eye, and all men hateful and abominable by sin. Thou, with all thy good nature, and good breeding, and good carriage, vile and detestable out of Christ. But if thou get under the robe of Jesus, thou and all thy guiltiness, and vileness, then art thou lovely in the Father's eye. Oh! that we could absolutely take up in him, whatsoever we are, yet shrouded under him. Constant, fixed, believing is all. Let not the Father then see us but in the Son, and all is well.—*Archbishop Leighton.*

ETERNITY.

Eternity! O word of a vast comprehension, how doth this world, and the duration of all things therein, vanish and disappear at the very naming of thee! It is impossible to use exact propriety of speech in discoursing of this matter: and therefore we must express ourselves as well as we can. Before we were, there was an infinite space of time, which no finite understanding can reach; and when we die, and shall be no more in this world, an endless eternity of time (if I may so speak) succeeds and follows, in which infinite duration our poor life on earth intervenes, or comes in as a handbreath, the space of a few minutes, as a small isthmus, or creek of land, between two boundless oceans. In short, our life in this world is but a little point of time, interposed between an eternity past and an eternity to come.

Bishop Bull.

CHARITY A DOUBLE BLESSING.

There is no virtue in being relieved; a poor man is not a better man for the charity he receives; it brings with it an increase of duty, and calls upon him for a more sure trust on God, for greater thankfulness to him; and some obligations it lays him under, with respect to his benefactors here. And it may happen, that the charity, which is his present relief, may be a burden upon his future account; and will be so, if he misapplies the gift. But the giver has a better prospect before him; charity is the discharge of a duty, and has the general promises of obedience; it is a virtue likewise distinguished from the rest, and has its own reward; the blessings of the life which is, and of that which is to come; it is a debt which God will own at the last day, it is a treasure transferred to heaven, and will be repaid in never-failing riches. To conclude, charity is a double maintenance; it gives temporal life to the poor, and spiritual life to the rich; it bestows the comforts of the world on the receiver, and the glories of immortality on the giver.—*Bishop Sherlock.*

TRUE WORTH.

Whatever external advantage a man may have, yet if he be not endowed with virtuous qualities, he is far from having any true worth or excellence, and consequently cannot be a fit object of our praise and esteem; because he wants that which should make him perfect and good in his kind. For it is not a comely personage, or a long race of famous ancestors, or a large revenue, or a multitude of servants, or many swelling titles, or any other things without a man, that speaks him a complete man, or makes him to be what he should be; but the right use of his reason, the employing his liberty and choice to the best purposes, the exercising his powers and faculties about the fittest objects, and in the most due measures: these are the things that make him excellent. Now none can be said to do this, but only he that is virtuous.—*Sharp, Archbishop of York.*

ASTORIA FEMALE INSTITUTE.—Rev. J. W. Brown, A. M. Rector.—This institution, located at Astoria, (late Hallett's Cove,) Long Island, is now in full operation. The Rector, who is also the principal teacher of the institute, will be able to accommodate two more boarding pupils in his family before the completion of the institute building in August next, if application is made soon.

An elderly lady, in all respects qualified to take the charge of the household department, has been engaged as matron. Miss R. C. Brown, late principal of the Hallett's Cove Female Seminary, is Governess, upon whom, in conjunction with the Rector, and four assistants of experience in the profession, the entire charge of the pupils will devolve.

The number of boarding pupils will after August next be limited to thirty. Masters are engaged for the more advanced pupils in French and instrumental music.

A complete apparatus to illustrate the circle of the physical sciences has been purchased as the property of the institute.

The first annual catalogue is in preparation and will soon be published.

Circulars, containing cards, &c. may be had at the office of the Churchman, and at the principal book stores.

Each pupil is expected to come provided with bed and bedding, a silver cup, fork and spoons, and six towels distinctly marked. She is also expected to possess as her own property a Bible and Book of Common Prayer.

The delightful and healthy location of the institute, the beautiful grounds by which it is surrounded, and its vicinity to the city, render it peculiarly desirable as a place of education.

Applications to be made (post paid) to the Rector at the institute, or to John L. Riker, Esq. 131 Fulton street, New York.

May 25, 1839. 3m.

TROY EPISCOPAL INSTITUTE, *for the Education of young gentlemen*—Rev W F Walker, A. M., Principal and Proprietor. The list of the officers and students of the Institute, as presented by the catalogue for the term commenced November 1st. 1838, ending April 10th, 1839, exhibits encouraging evidence of the good will of the public toward the design of the Principal, and gives satisfactory assurance of the permanent success of his plan. The tribute of a thankful acknowledgment is hereby cheerfully tendered.

Design.—The design of the Institute is to unite, and very decidedly, *moral* with intellectual culture; to have regard to the heart as well as the head; to educate for eternity as well as for time.

Instruction.—The course of instruction in the department of morals, is adapted to the pupil. It embraces Moral Philosophy, Evidences of Christianity, Bible history, the study of the Bible, and Catechetical instruction.

The intellectual course embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, to Teaching, the Professions and Civil Engineering; also in Vocal Music, Drawing, and the Modern Languages.

The Laboratory is furnished with apparatus sufficient for the requisite illustrations in the several departments, and to exhibit practically the several subjects connected with the course of study.

Requirements.—The admission of pupils is restricted to no particular age. But diligent attention to the performance of duties and propriety of department, are expected of all who become members of the Institution.

Reports.—A daily record of the deficiencies of pupils in their several classes is kept by each teacher, which is weekly submitted, by the Principal, to each pupil; and at the expiration of every four weeks, to the parents or guardians of each, in the form of a report.

Examinations.—An examination is held every Friday of the division under the several instructers, in rotation, and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the Institution.

Terms.—The Academic year embraces forty-six weeks in two terms of twenty-three weeks each.

Vacation.—There are two vacations in each year; one of four weeks at the close of the first term, and one of two weeks at the close of the second.

Expenses.—Board and Tuition, and all requisites, (payable half-yearly in advance,) $230 per annum.

No deduction made for absence; nor will any pupil be received for less than a term.

Next Term.—The next term will commence Wednesday, May 1st, 1839. Applications for the admission of pupils should be made as early as possible.

April 25. tf

POUGHKEEPSIE FEMALE ACADEMY, Miss Curtiss, Principal. This institution reopens on the first day of May, and affords advantages for solid or ornamental education not surpassed by any institution in the state. The edifice is large and commodious, and opens upon paved walks which extend over the whole delightful village of Poughkeepsie.

Circulars containing terms, &c., can be had at the bookstore of Mr. Roe Lockwood, No. 111 Broadway, New York.

References—Rev. Messrs. Mann, Eaton, Hatch; Rev. Dr. Reed, and Hon. Judge Ruggles, Poughkeepsie.

April 9, 1839. 13t

GEMS FROM THE MOUNT, or Illustrations of the Lord's Prayer, twelve copperplate engravings; by the Rev. R. C. Shimeall, Rector of the Church of the Messiah, New York.

Music of the Church, 6th edition, by Dr. Wainwright.

The Christian Keepsake, Edited by the Rev John A Clark, with splendid engravings.

The Churchman's Annual, Edited by the Rev. John W Brown, containing a memoir of Jacob Lorillard, Esq.

The Churchman's Almanac, for 1839.

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

The above works just published and for sale, at 142 Fulton street, by Louis Sherman.

Feb. 19. tf

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes

Vol. II. contains Bishop Sumner on Apostolical Preaching and on Ministerial Duty, with preface and notes.

Vol. III. contains the Apology for the Church of England and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.

Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D, late fellow and tutor of Catharine Hall, Cambridge, England.

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